

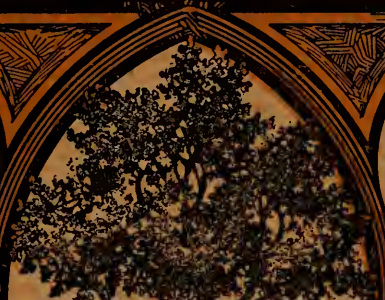
JAS A. ELDREDGE

Improvement Era

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A Book of Mormon Sent on a Mission

By E. D. Partridge, Brigham Young University

In the *Literary Digest* for Oct. 25, 1919, is an article by Mrs. Minnie Moore Wilson, entitled, "Indians who Avoid Civilization to Save Their Souls." Among other very interesting statements is the following:

The Seminole language has no oath nor any word to express disrespect to the Giver of life. * * * The Florida Indian not only believes in the Great Spirit but he believes in *God's Son, who came on earth and lived with the Indians* a long time ago, etc.

This article came to the notice of one of the classes in Book of Mormon theology who voted to assess each of their members one penny, purchase a copy of the Book of Mormon and send it to Mrs. Wilson. Accordingly, a copy was secured, certain passages marked, directions for finding them written on the blank leaf in the front of the book, and it was duly mailed. One marked passage was the introduction to III Nephi: "Jesus Christ sheweth himself to the people of Nephi," etc. Other marked verses tend to show that the Indians are of Israelitish descent.

A "letter of introduction" was also sent asking the lady to write her opinion and whatever criticism she may wish to make.

In hopes that she or some of her relatives or friends may be led to investigate the gospel, this Book of Mormon was sent on a mission.

Provo, Utah



JOSEPH FIELDING SMITH, OF THE COUNCIL OF THE TWELVE

Whose dissertation in this number, on "The Origin and Destiny of Man," with a side light on evolution, and telling arguments showing its inadequacies and inconsistencies, is worth careful study and a double reading.

IMPROVEMENT ERA

Vol. XXIII

MARCH, 1920

No. 5

The Origin and Destiny of Man

With a Sidelight on Evolution—the Great “Miracle of Unbelief”

*By Elder Joseph Fielding Smith, of the Council of the Twelve**

My Brethren and Sisters:—Throughout the discussion of this topic, I would like you to keep in mind the following passages of scripture:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:11-14).

Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it (Ecclesiastes 8:17).

The great difficulty with most scientists is that they are searching to find out God and all his works through the spirit of man, which knows not the ways of the Lord which are spiritually discerned. No man by searching, without the inspiration of the Holy Ghost, can find out God. It is the holy Priesthood that “holdeth the key of the mysteries of the kingdom even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priest-

*Remarks at a meeting in the Tenth ward, Salt Lake City, Sunday evening, December 28, 1919. Especially revised for the *Era* by the speaker.

hood, the power of godliness is not manifest unto men in the flesh" (Doc. and Cov. 84:19-21). No man by delving into the earth or searching the heavens will learn the way of life and eternal truth by which man is saved, unless he also seeks the guidance of the Spirit of the Lord.

I do not mean to say that no great truth, no wonderful discovery, will be revealed to man by searching the heavens or the earth, for man is bound to see many of the great truths which nature will reveal to all who search. But the great path of safety in searching for truth is in following the teachings of the Lord and his servants, as herein set forth. In no other way will the great mystery of life be revealed.

Abraham was a scientist, the greatest astronomer, perhaps, that this world has seen. He knew more about the stars, their times and seasons, than all the astronomers of this "enlightened age" put together, because, as you read in the third chapter of the Book of Abraham, he was taught of God. The Lord revealed to him many great truths pertaining to other earths and the inhabitants thereof, and by urim and thummim he was able to see them in a manner far beyond the scope of modern devices for the study of the heavens to reveal.

Let me call your attention to the fact that all down through the ages the teachings of science have had to be changed. Many there are who would blame these false teachings of the past to the church; but this cannot be done successfully, notwithstanding the fact that for the greater part of the past two millenniums, the Church of God has not been on the earth, and that which was called the church was but a man-made organization. Theories that were taught two or three hundred years ago, we laugh at today, because we think we have superior light. It was a scientific teaching at that time that the earth was flat; the sun, moon and stars revolved around the earth, which was the biggest thing in all the universe. This makes us smile today because we know it is not true. Abraham, thousands of years ago, knew better than that and taught that this earth was one of the smaller bodies in the heavens.

We need not laugh at the foolish doctrines of the dark ages, whether they be promulgated by false religionists or by the scientists of that day, for even now we are confronted by theories that are far more foolish than the doctrine of the middle ages that the earth was flat. One of these I shall discuss somewhat tonight. However, before we take this subject up, let me say that the scientist of today is constantly forced to change his base. Theories which were advanced as absolute truth, or as nearly so as theory could be, less than a quarter of a century ago, are today cast into the discard as useless or

false. I remember when I went to school twenty-five years ago, the "atomic theory" of matter was universally taught and set forth as absolute truth. That theory has been abandoned. This theory sets forth that the atom is the unit of matter, beyond which matter cannot be divided, and this thought was emphatically impressed upon our minds. James Clark Maxwell, in an address before the British Association a few years ago, said that atoms are the "foundation stones of the visible universe, which have existed since the creation unbroken and unworn." Sir John Herschel, the great astronomer, has gone on record as follows: that the atom "throughout its endless history responded to and behaved under the influence of external forces in due accordance with its shape and size. But it was unchangeable, inert and brute, the sport of its surroundings, like the mote in the sunbeam."

Commenting on this thought Dr. Saleeby has said:

But today we stand amazed at such conceptions. We have learnt that within the atoms of matter there is a fund of energy so incalculably vast that the sum total of all the energies previously recognized, and now to be styled extra-atomic, is as nothing compared with it. This is a change indeed, that all the energies hitherto known to us should be merely the overflow trickling from the immeasurable ocean of the intra-atomic energy, the very existence of which has been formally and repeatedly denied by practically all thinkers from Plato down to our own time. Matter is not gross and inert. * * * The atom, so-called unchangeable foundation stone is, on the contrary, itself an organism, the theatre of titanic forces about which we at present know practically nothing.

Dr. C. E. Limebarger in his *Physics*, published in 1910, has this to say:

The particles of a substance which are so small that they cannot be divided further without destroying the identity of the substance are called *molecules*. These *molecules* are in turn made up of atoms which, when the word was coined, were supposed themselves to be indivisible; but they are now known to be composed of particles thousands of times smaller yet, called *corpuscles* or *electrons*. (*Text-Book on Physics*, page 3.)

Another doctrine that was universally taught when I went to school, but since abandoned, I wish to dwell upon for a moment. This is the Nebular Hypothesis of Laplace. This doctrine, as explained by Dr. William Johnson Sollas, professor of geology at Oxford, was as follows:

Laplace's theory conceived of a vast nebula filling the whole space of the solar system and rotating around a central axis; the outer and thinner part has much greater movement than the denser central mass, finally being thrown off as a ring, which in turn rolled up into a ball still following the same course as the ring had followed. Thus the earth broke off from the sun and the moon from the earth. This theory is, however, no longer credited by scientists (*Man and the Universe*, page 83).

Again he writes:

A fundamental difficulty is the extreme tenuity of the gas which is assumed to have formed the planetary rings. A second difficulty, which has been emphasized by Professors Chamberlain and Moulton, is to be found in the comparatively small amount of rotational energy which the system at present possesses, for this is less than 1-200 of that which on the most favorable assumption, must have been contained within the original nebula. Less fundamental, but equally fatal, is the fact that one of the satellites of Saturn revolves round its primary in a direction opposed to that of the rotation of the planet itself.

Here let me add that it is stated by astronomers that the satellites of both Uranus and Neptune also have retrograde motion, in conflict with this theory. But, to proceed with the comment:

Hence, for these and other reasons we are reluctantly compelled to abandon an hypothesis which for over a century had exercised an influence on our conception of the cosmos *not less profound, penetrating and far-reaching** than that of the famous Darwinian doctrine of natural selection, now on its trial (*Man and the Universe*, page 82).

The reason I have taken so much time to refer to these two theories, now abandoned, is to impress upon your minds the fact that we should be extremely careful in accepting the theories of men, no matter how well they may be supported by scientific authority, unless they can be demonstrated beyond a doubt. Why will men ridicule the word of the Lord, and yet accept without question doubtful theories, simply because they travel under the guise of science?

I now come to the question which is before us. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Such is the testimony of David, the poet and sweet singer of Israel. But this is not the doctrine of the scientific world, for people have gone astray after strange and false gods, and have denied the Lord who bought them with his blood.

The theory which prevails today regarding the origin of man is that all life has developed from some common origin, spontaneously; that man, fish, fowl, and beast, and even the vegetation upon the earth, all have sprung from the same original germ, which formed itself out of the sea, millions of years ago, in the vague and distant past. In fact, the theory did go back even to the nebulae of Laplace. Listen to this testimony from Alfred Russell Wallace, who, with Charles Darwin, shares the "honor" of the discovery of the "law of natural selection:"

*Italics mine.—J. F. S.

It is only during the past half century that the theory of evolution has been elaborated and has become generally accepted as applicable to the whole of the vast cosmic process from the development of the nebulae into stars and suns and systems, with a corresponding development of planets from an early condition of intense heat, through a more or less lengthy period of cooling and contraction to an ultimate state of refrigeration, the earlier and later stages being alike unsuited to the existence of life—"How Life Became Possible on the Earth," *History of the World*, pages 91-2).

This theory *assumes* as a fact that life, millions of years ago, originated itself spontaneously. This is the foundation of the theory of evolution. The question naturally arises, if spontaneous generation could be possible then, is it possible now? If not, why not? I have here a very excellent discussion of this point by Dr. C. W. Saleeby, from an article entitled, "The Beginning of Life on the Earth," and I trust you will pardon me if I read from it at length. It is too good to miss, especially as Dr. Saleeby is also an advocate of this foolish and most astonishing theory! He says:

Now, in the ever memorable year 1859, Charles Darwin published a volume, the main thesis of which is now universally accepted, wherein the following is the last sentence: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been, and are being evolved." The *Origin of Species* may be said, in a word, to establish the doctrine of the evolution of living organisms upon the earth "by laws acting around us"—to use Darwin's own phrase. But Darwin's work begins with and assumes the existence of life as an established planetary fact. There obviously remains a tremendous gap in the evolutionary philosophy as it stands in our statement of it thus far; and the first fact which we have to note is that the existence and recognition of this supposed gap, so far from being a matter of common recognition from the earliest times, so far from being an observation made by the critics of the doctrine of evolution, is, on the contrary, a special doctrine peculiar to scientific study and of quite recent origin, being indeed established—as was supposed—within the memory of many now living. * * *

Partly to the influence of Genesis, partly to the apparent facts of observation, and partly to the views which would naturally be held by poets and thinkers, we may attribute the belief which has been held by man, simple and philosophic alike, since first men began to think, until, we may say, the third quarter of the nineteenth century—the belief that the lowest of living things arose by a natural genesis or so-called spontaneous generation in suitable materials already provided on the land or in the sea. It was not suggested or believed that very large and conspicuous living creatures were thus bred, though it is true that the ancients thought even crocodiles to be generated by the action of the sun upon the slime of the Nile. The living creatures supposed to arise naturally in the earth—the all mother—were mostly small creatures like insects and worms. The ordinary belief of the uninstructed today—a belief which they share with the greatest thinkers of antiquity and the Renaissance—is that the cheese-mite, for instance, is evolved from the substance of the cheese. Now, it is of particular moment to observe the vast contrast between the sig-

nificance of this belief prior to the publication of *The Origin of Species* and its significance today. Before we accepted the doctrine of organic evolution, the supposed spontaneous origin of the cheese-mite in cheese, or of the maggot in putrid meat, was of no very great moment; a maggot or a cheese-mite is an extremely insignificant object. So far as the great problems of the universe are concerned, a cheese-mite, as we say, is neither "here nor there," and its spontaneous generation was not regarded as a fact of any moment.

But then arose Darwin, who, in establishing the doctrine of organic evolution already supported by his own grandfather, by Lamarck, and Goethe, and Herbert Spencer, gave an entirely new importance to the question. He demonstrated how we could conceive the evolution of all organisms, including man from a "few simple forms," under the continuous influence of natural law; and thus such forms ceased to be insignificant, and the manner of their genesis came to be vital problems in more senses than one. Such organisms—the mite, the maggot, and even the mould,—could no longer be regarded as insignificant. * * *

The scientist, therefore, endeavoring to substantiate this doctrine, set forth by Darwin and others, went to work to ascertain whether or not there really was today spontaneous generation. For years such men as Huxley, Tyndall, Spencer, and Pasteur, labored diligently along this line. Their conclusions are thus set forth by this same author whom I quote:

Now, the remarkable fact—one of the most striking in the history of science is that the time-honored belief in spontaneous generation should have been attacked, and attacked with apparent success, just at the very time when it would otherwise have begun to assume real philosophic importance. For ages it had been accepted, taken as a matter of course, and not regarded as having any particular bearing upon the supreme question. Then there came the time when this belief would have been an all-important link, without which the chain of evolution could not be completed, a link without which we were left to contemplate a perfect chain of inorganic evolution—the history of the earth before life—and a perfect chain of organic evolution—the history of life upon the earth, with an abyss between the two that could not be bridged, for how came life where there was no life? A series of experiments were made—experiments in which, strikingly enough, some of the greatest evolutionists of the day took a leading part, and these seemed to upset, just when it was most wanted by themselves for the establishment of their new doctrine, the belief which had gone without question for so many ages.

Now, some may be inclined to wonder how it should be that certain pioneers of the new doctrine of evolution, such as Tyndall and Huxley, should devote themselves with such persistence and labor and force to the overthrow of a doctrine which was so necessary for the complete establishment of their own case—so much so, that when they had overthrown it, they found themselves, as regards their own doctrine of evolution, placed in a difficulty from which they did not live to emerge. * * *

Let me add right here, neither has any other man lived to emerge from such a contradictory position. All their research, as we shall see, to prove spontaneous generation, has failed. To continue our quotation:

It is well worth noting that the common doctrine of spontaneous generation was always held in reference to organic materials, such as the slime of the Nile—not the dry sand of the desert. The reader may be inclined to say that men's belief on this subject in the past generation make very confused reading, and, indeed, that is true. But the fact is that their beliefs were most confused. The work of Darwin had staggered everybody, and straightforward, systematic, unprejudiced thinking was very nearly impossible in the welter of controversy. Nevertheless, something apparently definite was done. The doctrine of the beginning of life upon the earth was almost undiscussed, and the accepted notion of the nature of matter—a notion which to us who know radium, seems purile—was left unchallenged in all its falsity. But the work of the great French chemist Pasteur led to a close examination of the belief that humble forms of life are daily produced from lifeless organic materials, and the conclusion was reached that no such spontaneous generation occurs.

This conclusion is of great importance in the history of modern thought, and it was proclaimed with much rejoicing and vigor as a great achievement of science, whilst some of its chief advocates seemed at times to forget the extreme awkwardness of the inferences which had to be made from it. The doctrine may be stated in Latin in the form of the familiar dogma, *Omne vivum ex vivo*: Every living thing from a living thing. * * * For every creature, microbe or mammoth or man, we must trace back in imagination a series of living ancestors, different perhaps in various characters, but always living. This series must be traced back and back and back until——?

And there the difficulty arose.

Now, mark very carefully this line of reasoning:

Thus, whether "*omne vivum ex vivo*" be true or false today, we are compelled to accept the only other alternative, which is that it has not always been true, or, in other words, that life was spontaneously evolved from the lifeless (so-called), at some remote age in the past.

I pause again to remark, that we are not compelled to do anything of the kind, if we are willing to accept what the Lord has revealed, but I will come to this part of the subject later. The author continues:

Just at the present time philosophic biology is out of fashion. Minds of the great cast which endeavor to see things in their eternal aspect have been lacking to the science of life since the days when Huxley and Spencer were in the plenitude of their powers. * * * In the absence of that deliberate thought and discussion without which clear ideas on any subject are impossible, what may be called the official opinion of biology at the present time is thus most remarkable and contradictory. On the one hand it is strenuously asserted as a matter of dogma that at the present day no life is produced or producible upon the earth except by the process of reproduction of previously existing life; and on the other hand it is asserted—when the direct question is put, though otherwise the subject is simply ignored—that life somehow or other has been naturally evolved in the past, presumably once and for all. I have called this opinion more contradictory and unsatisfactory than it may at present appear. The obvious question that the critic asks is: "If then, why not now?"

Well, is not this a very proper and pertinent question? If hundreds of millions of years ago—and the evolutionist will put it back that far, or very much farther—spontaneous life was developed, why can it not be produced now? if not by the action of nature, then by the many facilities of the laboratory? Yet it has not been done! This method of arguing has led Mr. A. H. Craufurd in *Christian Instincts and Modern Doubt* to remark very properly:

Materialistic philosophy is mere juggling or self-deceiving. It fancies that time, millions of years, will somehow perform the impossible. It waits for difficulties to flow away, as the simple-minded rustic in Horace waited for the stream. By distributing its stupendous miracles through endless aeons, by introducing them bit by bit into the scheme of the world, materialism hopes to make them credible and natural, and so to evade all recognition of the unfathomable primal mystery. But the fundamental laws of thought care nothing for time. They are the same yesterday, today and forever (p. 71).

I have a few more words I desire to quote from Dr. Saleeby. He says:

Now it happens to be true that every difference between past and present conditions which physics and geology and chemistry can assert tends to the probability that if spontaneous generation is impossible now, it must have been a hundred fold more impossible a hundred million years ago. Yet, for three decades the great majority of biologists have been content to believe that spontaneous generation is impossible now, even though land and sea and sky are packed with organic matter under the very conditions which obviously favor life—as the all but omnipresence of life abundant today demonstrates—but that spontaneous generation was possible in the past when, by the hypothesis, there was no organic matter present at all, and when life had to arise in the union and architecture of such simple substances as inorganic carbonates! Such biologists are like those who know that the human organism can be developed from the microscopic germ in a few years, but find it incredible that man can have been developed from lowly organisms in aeons of aeons. Nor has any living biologist even attempted to make an adequate answer to the question, why what is impossible now should have been possible a hundred million years ago. On the contrary, as soon as the matter is looked at philosophically, we see that all the probabilities, all the analogies, all the great generalizations of science, are in favor of the belief that life must be arising from the lifeless, now, as in the past, whenever certain conditions, such as the assemblage of carbon, oxygen, nitrogen and hydrogen in the presence of liquid water, are satisfied.

Let me ask you at this point, after considering the question of spontaneous generation and showing even by the evolutionist's own reasoning and research that it is an impossibility, have you ever before witnessed such wonderful credulity? Such enormous stretch of the imagination, on the part of the religious teacher, advocating the doctrines of the Redeemer of the world, would not be tolerated for one minute. Surely this "miracle of unbelief" is mighty and has a wonderful influence over the mind of man!

Now give attention to this man's conclusion:

The student is right in declining to believe in the spontaneous beginning of life upon the earth, so long as the possibility of spontaneous generation today is denied, but there are not a few who think that the most conservative attitude that can be adopted is one of suspended judgment.

Yet the suspended judgment of the evolutionist is not applied towards the Lord's own account of the genesis of things. Such is consistency!

There is another suggestion advanced by some, including Lord Kelvin, to the effect that life was transplanted here by means of some meteor or comet which came in contact with the earth. But so long as man rejects the revealed word of the Lord on this point, this does not help the situation in the least. It only pushes the beginning back a little farther and the natural question is: How came that life on some other sphere?

Having shown the fallacy of the foundation of the hypothesis of evolution—and I would have you keep in mind the fact that it is only a hypothesis, notwithstanding the firm belief of so many of its advocates—I desire to present to you some of the wonderful arguments set forth by Mr. Darwin, founder of the theory. I have here his book called, *The Descent of Man, and Selection in Relation to Sex*, edition of 1897. I read from pages 12-13:

Rudiments of various muscles have been observed in many parts of the human body; and not a few muscles, which are regularly present in some of the lower animals can occasionally be detected in man in a greatly reduced condition. Every one must have noticed the power which many animals, especially horses, possess of moving or twitching their skin; and this is effected by the *panniculus carnosus*. Remnants of this muscle in an efficient state are found in various parts of our bodies; for instance the muscle of the forehead, by which the eyebrows are raised. The *platysma myoides*, which are well developed on the neck, belong to this system.

Now, according to such argument as this, all you good people who are able to wrinkle your foreheads and raise your eyebrows give evidence of your relationship to the horse. This is very wonderful-reasoning, is it not? Here is another choice bit of reasoning, from page 19:

I am informed by Sir James Paget that often several members of a family have a few hairs in their eyebrows much longer than the others; so that even this slight peculiarity seems to be inherited. These hairs, too, seem to have their representatives; for in the chimpanzee, and in certain species of macacos, there are scattered hairs of considerable length rising from the naked skin above the eyes, and corresponding to our eyebrows; similar long hairs project from the hairy covering of the superciliary ridges in some baboons.

Again, the argument is, that all of you, who, like myself—for I am one of the unfortunates who belong to this class—have

some hairs in your eyebrows longer than their fellows, are related to the chimpanzee and the baboons. Again I read, from pages 24-25:

With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryonic period, and being inherited at a corresponding period, how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the structure of their common progenitor. No other explanation has ever been given of the marvelous fact that the embryos of a man, dog, seal, bat, reptile, etc., can at first hardly be distinguished from each other. In order to understand the existence of rudimentary organs, we have only to suppose—

And here again I say that throughout this work there is much supposition, surmise and exercise of powerful imagination,

—that a former progenitor possessed the parts in question in a perfect state, and that under changed habits of life they became greatly reduced, either from simple disuse, or through the natural selection of those individuals which were least encumbered with a superfluous part, aided by the other means previously indicated.

I would have far more respect for this line of reasoning if, perchance, the embryo of man, the dog, seal, bat, reptile, etc., should occasionally make a mistake and develop into something which it is not. If for instance, the embryo of man, which is said to be the higher order in this descent, should develop into a snake, bat or seal, etc., but we discover the fact to be just what the Lord has said, he gave to each to bear seed "after its kind." Concluding this argument, Mr. Darwin adds:

Thus we can understand how it has come to pass that man and all other vertebrate animals have been constructed on the same general model, why they pass through the same early states of development, and why they retain certain rudiments in common. Consequently we ought frankly to admit their community of descent; to take any other view, is to admit that our own structure, and that of all the animals around us, is a mere snare laid to entrap our judgment. * * * It is only our natural prejudice, and that arrogance which made our forefathers declare that they were descended from demi-gods, which lead us to demur to this conclusion. But the time will before long come, when it will be thought wonderful that naturalists, who were well acquainted with the comparative structure and development of man, and other mammals, should have believed that each was the work of a separate act of creation (page 25).

I will have more to say later about the belief of our forefathers regarding the descent of man from the gods, and the separate creation. Just now I desire to present more "evidence" from Mr. Darwin. I read from page 41:

He who rejects with scorn the belief that the shape of his own canines, and their occasional great development in other men, are due to our early forefathers having been provided with these formidable weapons, will probably reveal, by sneering, the line of his descent. For though he no longer

intends, nor has the power, to use these teeth as weapons, he will unconsciously retract his "snarling muscles" (thus named by Sir C. Bell), so as to expose them ready for action, like a dog prepared to fight (page 41).

From this you gather the thought that Mr. Darwin thinks you have descended from the dog, or some other animal that snarls and bites, just because you have "canine" teeth. Time will not permit me to multiply these quotations, but there are a few more that I must present. This is from page 148, from the chapter on "Affinities and Genealogy:"

Every evolutionist will *admit** that the five great vertebrate classes, namely, mammals, birds, reptiles, amphibians, and fishes, are descended from some one prototype; for they have much in common, especially during their embryonic state. As the class of fishes is the most lowly organized, and appeared before the others, we may conclude that all the members of the vertebrate kingdom are derived from some fish-like animal. The belief that animals so distinct as a monkey, an elephant, a humming-bird, a snake, a frog, and a fish, etc., could all have sprung from the same parents, will appear monstrous to those who have not attended to the recent progress of natural history. For this belief *implies** the former existence of links binding closely together all these forms, now so utterly unlike (page 158).

It is most wonderful what evolutionists will admit and imply in order to maintain their point. I also will admit that it takes a most fearful stretch of the imagination to believe that the five great classes here enumerated "are descended from some one prototype," for the evidence is largely imaginative, and not based on fact. Here is another strange statement:

At a still earlier period the progenitors of man must have been aquatic in their habits; for morphology plainly tells us that our lungs consist of a modified swim-bladder, which once served as a float (page 161).

Just because our lungs are light and made of such a nature that they will float—as such must be the case, for they were made to hold the air we breathe—such a far-fetched conclusion as this must be reached. Yet this is the nature of the argument in favor of the evolutionary theory, all the way through. I remember reading a short time back in a scientific work,—the author's name I do not recall—the declaration that the reason why a man will grasp for a straw, or any substance within his reach, when he is in danger of drowning, is due to the fact that his ancestors at one time swung from branch to branch and from tree to tree. The same reason was given for the desire of boys to swing on a trapeze. The same author stated that babies crawled before they walked because their ancestors at one time went on all fours before they stood erect. Could you think of any argument more foolish than these which are given by authors who wrote in all soberness? With the

*Italics mine.—J. F. S.

same consistency I might argue that the moon is made of cheese, because it is round and appears yellow, as it rises over the hills.

Well, what does this kind of trash, when taken seriously, lead one to believe? That there is no God! The doctrine that is set forth in the scriptures and the doctrine of the evolutionist cannot be made to agree. In fact, all who carry this notion back to the full extent, openly declare that religion is, like everything else, a matter of evolutionary development. To be consistent, this must be their belief, and so Mr. Darwin has declared. Let me quote again:

Belief in God—Religion.—There is no evidence that man was aboriginally endowed with the ennobling belief in the existence of an Omnipotent God. On the contrary there is ample evidence derived not from hasty travelers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and who have no words in their language to express such an idea. The question is, of course, wholly distinct from that higher one, whether there exists a Creator and ruler of the universe, and this has been answered in the affirmative by some of the highest intellects that have ever existed.

If, however, we include under the term "religion," the belief in ~~unseen~~ or spiritual agencies, the case is wholly different; for this belief seems to be universal with the less civilized races. Nor is it difficult to comprehend how it arose. As soon as the important faculties of the imagination, wonder, and curiosity, together with some power of reasoning, had become partially developed, man would naturally crave to understand what was passing around him, and would have vaguely speculated on his own existence. As Mr. McLennan has remarked, "Some explanation of the phenomena of life, a man must feign for himself and to judge from the universality of it, the simplest hypothesis, and the first to occur to men, seems to have been that natural phenomena are ascribable to the presence in animals, plants, and things, and in the forces of nature, of such spirits prompting to action as men are conscious they themselves possess." It is also probable, as Mr. Taylor has shown, that dreams may have first given rise to the notion of spirits; for savages do not readily distinguish between subjective and objective impressions (pages 93-4).

Mr. Elwood, in his work on *Sociology* declares that the beginning of the belief in the existence of spirits was due to the fact that primitive man saw his shadow and this gave him the idea of a dual existence. Now, my brethren and sisters, that is what this abominable doctrine will lead you to. I say most emphatically, you cannot believe in this theory of the origin of man, and at the same time accept the plan of salvation as set forth by the Lord our God.* You must choose the one and re-

*In an address before a large gathering in the Brooklyn Academy of Music, Jan. 18, 1920, William Jennings Bryan, whose sincerity and integrity none can successfully dispute, exhorted his hearers "to dismiss the Darwinian theory as false to Christianity," saying the crying need is "to love the Lord thy God with thy whole heart."

ject the other, for they are in direct conflict and there is a gulf separating them which is so great that it cannot be bridged, no matter how much one may try to do so. If you believe in the doctrine of the evolutionist, then you must accept the view that man has evolved through countless ages from the very lowest forms of life up through various stages of animal life, finally into the human form. The first man, according to this hypothesis known as the "cave man," was a creature absolutely ignorant and devoid of any marked intelligence over the beasts of the field. Then Adam, and by that I mean the first man, was not capable of sin. He could not transgress, and by doing so bring death into the world; for, according to this theory, death had always been in the world. If, therefore, there was no fall, there was no need of an atonement, hence the coming into the world of the Son of God as the Savior of the world is a contradiction, a thing impossible. Are you prepared to believe such a thing as that? Do you believe that the first man was a savage? That he lacked in the power of intelligence? That he has been on the constant road of progression? These are the teachings of such theorists. This is how Mr. Darwin attacks the doctrine of the scriptures:

The argument recently advanced by the Duke of Argyll, and formerly by Archbishop Whately, in favor of the belief that man came into the world as a civilized being, and that all savages have since undergone degradation, seems to me weak in comparison with those advanced on the other side. Many nations, no doubt, have fallen away in civilization, and some may have lapsed into utter barbarism, though on this latter head I have met with no evidence. The Fuegians were probably compelled by other conquering hordes to settle in their inhospitable country, and they may have become in consequence somewhat more degraded; but it would be difficult to prove that they have fallen much below the Botocudos, who inhabit the finest parts of Brazil.

You see, right here, if you believe in the Book of Mormon, that the very evidence that he presents is his own refutation. We who accept the word of the Lord in the Book of Mormon, know that at one time the ancestors of these degraded people in Brazil were highly cultured. But these descendants today are among the lowest of mankind. I would like to call your attention to an article which I prepared for the *Improvement Era* for April, 1919, in which is portrayed the former greatness of the inhabitants of Peru. When the Spaniards invaded that land, they found a people who were without a written language, whose former glory and greatness had departed. And yet, in that land evidence is still to be seen of a former civilization that in many respects surpassed that of Babylon and the ancient empires of the east.

The hypothesis of evolution very properly has been said

to appear as a 'pyramid poised upon its apex, but the apex itself resting upon nothing." Do not think for one moment that all scientists are foolish enough to swallow without a gulp this peculiar doctrine of the descent of man. Dr. Frank Ballard, himself a scientist, in his work entitled, *The Miracles of Unbelief*, has this to say:

Now in this case [the Darwinian theory of evolution] it is manifest at the very outset that all things must have caused themselves to be as they are, for no cause outside themselves is alleged or allowed. Then, for such a process, both material and method are to seek. The only conclusion logically possible is that ultimately the material was nothing, and the method was chance. But truly, if chance working upon nothing has produced this universe, including ourselves, such a stupendous and absolute violation of all we know to be natural and rational has been accomplished, that all the difficulties of Theism and all the miracles of Christianity together, are literally as nothing compared with it (p. 55)

Another writer, and one who accepts the Darwinian theory, has this to say:

Of the beginning, of what was before the present state of things, we know nothing, and speculation about it is futile. But since everything points to the finite duration of the present universe, we must make a start somewhere. And we are therefore compelled to posit a primordial nebulous non-luminous state, when the atoms with their inherent forces and energies stood apart from one another. * * * All changes of state are due to the rearrangement of atoms through the play of attracting forces and repelling energies, resulting in the evolution of the seeming like into the actual unlike, of the shapeless into the shapely, of the simple into the more and more complex, till the highest complexity is reached in the development of living matter (Mr. E. Clodd, in the *Story of Creation and Plain Account of Evolution*, page 137).

Could anything be more contradictory than this? Does it not show the straits to which the advocates of this hypothesis are put to make their point? Could you possibly think of anything more foolish and inconsistent than the foregoing argument, which sets forth that of the beginning we know nothing and speculation is futile, and then to confess that, in order to bolster up the curious belief, a start must be made somewhere? What do you think of such reasoning as this?

I would like very much to spend some time on the questions of "Natural Selection" and "Reversion to Type," two of the favorite themes of Mr. Darwin in the structure of his theory, but time will not permit. I will let it suffice to say, that there are many insurmountable difficulties which the evolutionist encounters in the treatment of these subjects. It is exceedingly difficult for them to explain why the course of descent from some common ancestor, under the same environment has produced so many different forms of life. A successful explanation will never be given by the advocates of this faith

I trust I may be pardoned for dealing at such length with this idiotic hypothesis. I would not have done so, only for the fact that so many advocate this theory, and it has found a place in most of our schools. Whenever I think of the subject, I remember the prophecy of Paul to the Thessalonians: "And for this cause God will send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness."

* * * * *

I now come to the main topic in this discussion: From whence came man? What is his destiny? It is to me exceedingly strange that men will travel so far, following a will-o-the-wisp until they are overcome in the quagmire, and reject the truth at their door. For an answer to these questions, why not accept the statement of the One who knows? This knowledge is within the reach of all. The story is a simple one but its grandeur is as far above the doctrine of the evolutionist as the heavens are above the depths of hell. It is true that the school of evolutionists is divided into the two great classes, the Theistic and the Atheistic branches. But the Theistic evolutionist is a weak-kneed and unbelieving religionist, who is constantly apologizing for the miracles of the scriptures, and who does not believe in the divine mission of Jesus Christ. Again I repeat, no man can consistently accept the doctrine of the evolutionist and also believe in the divine mission of our Redeemer. The two thoughts are in absolute conflict. You cannot harmonize them and serve both masters. If life began on the earth, as advocated by Darwin, Huxley, Haeckel, (who has been caught openhanded perpetrating a fraud) and others of this school, whether by chance or by some designing hand, then the doctrines of the Church are false. Then there was no Garden of Eden, no Adam and Eve, and no fall. If there was no fall; if death did not come into the world as the scriptures declared that it did,—and to be consistent, if you are an evolutionist, this view you must assume,—then there was no need for a redemption, and Jesus Christ is not the Son of God, and he did not die for the transgression of Adam, nor for the sins of the world. Then there has been no resurrection from the dead! Consistently, logically, there is no other view, no alternative that can be taken. Now, my brethren and sisters, are you prepared to take this view?

I know that my Redeemer lives, and that there is no name given other than that of Jesus Christ, whereby man can be saved. This is my testimony unto you. If we cannot rely

upon the written word, the revelations of the Lord, then our faith is vain, and there is no salvation for the children of men. I accept the word of the Lord to his prophets, for I know it is true. In the first chapter of Genesis, verse 27, this great revelation is found: "So God created man in his own image, in the image of God created he him; male and female created he them." This being true, man being the offspring of God, he was not placed on the earth as a "cave man," a savage devoid of intelligence and resembling more the ape than man. Adam, the first man on the earth, was an intelligent being, so filled with vitality after the fall, and perfect in form, that he lived upon the earth nearly one thousand years. Then in the last verse of this chapter we learn that, "God saw everything that he made and, behold, it was very good. And the evening and the morning were the sixth day." Now mark carefully the reading of the next verse, the first of chapter two: "Thus the heavens and the earth were finished, and all the host of them." Now, if all the host of the heavens and of the earth were finished at that time, then all of you were made, and so with all things that now appear upon the earth, or which have been in times that are past. This is a very significant passage, but the full force of it cannot be gathered from the reading of the Bible. The Lord has revealed to Joseph Smith what he actually did say to Moses in giving him the account of the creation. This Bible account has been tampered with, and many things that would make it clear have been removed. Let me read to you this account from the Pearl of Great Price:

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth.

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air.

This account throws a flood of light upon the first verse of chapter two in Genesis. All things are of a dual nature, even the plants, as well as the beasts, and the fowls, and the fish, as also man. All things were created spiritually first. The temporal creation followed, and the temporal is in the likeness of the spiritual, man, the greatest of all, being in the image of God. Nor could he be otherwise, for man is his offspring. This is the testimony of Paul as given to the Greeks, who believed that man was the descendant of the gods, which called forth

the severe criticism of Mr. Darwin. Well, if the Greeks were wrong, they at least came much nearer the truth than did Mr. Charles Darwin and the advocates of the one-germ origin of man. Paul says:

And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring (Acts 17:26-28).

There is something ennobling in this thought, that we are his offspring. Again, in Hebrews, we read: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" This thought is constantly expressed throughout the scriptures. Another thought we must not overlook, in the instruction of Paul. That is that all men have been made from one blood, and the Lord, before the nations were upon the earth, determined the bounds of their habitations. Another passage from Deuteronomy 32:8 confirms this view of the matter; it is as follows:

When the Most High, divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Yet, when the Lord separated the sons of Adam and made these bounds, Israel was not upon the earth. But the children of Israel were created and had been segregated in the spirit world to play their part upon the earth at a later day.

Again, if you believe in modern revelation, if you accept the teachings of the Prophet Joseph Smith, then you must believe that man is the offspring of God, and if so he was not evolved from a tadpole, or from the scum of the sea. Joseph Smith and Sidney Rigdon declare, in all soberness, in the Vision (sec. 76) that they saw the Lord our God upon his throne, and "saw the holy angels, and they who are sanctified before his throne, worshiping God, and the Lamb, who worship him for ever and ever." And this testimony they have given to the world: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he (Christ) lives. For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father. That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

O what a wonderful revelation is this! How glad we ought to be to know that we are not only created in the image of our heavenly Father, but that we are begotten sons and daughters unto him! Mark you, the expression here given is that the worlds are and were created by him, and the inhabitants thereof, not of this world only, are begotten sons and daughters unto God! How silly, foolish, contemptible, are the teachings of evolution when contrasted with the truth! What do you think of the wisdom of "learned" men, who seek for the beginning of life on this little speck—the earth upon which we dwell? Compared to the great creations of the Lord, our earth is insignificant. Yet scientists, searching in the spirit and wisdom of man, discuss the point and wonder if there is life anywhere else in the universe outside of this little earth!

I tell you life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man—made in the image of God, male and female—did not exist. The Lord revealed to Joseph Smith the truth that man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. Moreover, that "the Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying—He received a fulness of truth, yea, even all truth, and no man receiveth a fulness unless he keepeth his commandments." (Doc. and Cov. 93:26.) These are the words of the Lord to Moses: "And worlds without number have I created; and I also created them for my own purpose; and by the Son I created them, which is mine Only Begotten. * * * And the Lord God spake unto Moses, saying, the heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, p. 6-7.)

Thus the Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled the Lord, our God, transplanted upon it from some other earth, the life which is found here. Man he created in his own image. If it were our privilege to go out and visit some of the other creations, other worlds in space, we should discover that they are peopled with beings who look like us, for they, too, are the offspring of God, and of the same

race from whence we came. Perhaps they would be more exalted, but, nevertheless, they would be in the image of God, and so are we. Adam was not a "cave man," but perhaps the most nearly perfect man in form and feature to our Father and Creator. Such is the testimony of Joseph Smith. Neither was he left without language and under the necessity of working out his earthly existence from a state of absolute ignorance. The theory of those who would destroy the work of the Lord is that the language of the first men was but a few monosyllables, or grunts; that language came, as did other knowledge, gradually. This is not true. The Lord has said of the language of Adam, the first man:

And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God, to write by the spirit of inspiration;

And by them their children were taught to read and write, *having a language which was pure and undefiled* (P. of G. P., page 27).

It was not until man forsook the divine guidance which the Lord was always willing to extend to him, that retrogression set in. The "cave-man" and the savage are products of transgression and sin; for, in the beginning man was intelligent, and directed by light and truth, even by the Savior, Jesus Christ, who is the Mediator between man and God. The destiny of man is to become, through stages of progression, like unto his Father; and after the resurrection from the dead, he shall be added upon, as the scriptures say, until he shall receive all things "which the father hath," and shall be counted as a son and joint heir with Jesus Christ, the first-fruits of the resurrection and the Savior of the world. This, then, is true evolution, which all Latter-day Saints believe. There is something inspiring, ennobling and grand in this view of things, but the other view,—which is the doctrine of the devil, who desires all men to be miserable like unto himself, for he was denied a body and the privilege of progression upon this earth—is debasing, and contains not one uplifting or ennobling thought.

Let us abide by the truth and worship the Lord, the giver of every good gift, and remember, as I said in the beginning:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

If you desire to know the truth go to the source of truth and light, and you shall not be turned away. So I pray, in the name of Jesus Christ. Amen.

Crag of Lone Peak, Wasatch Mountains

There is a sacredness attached to the tops of mountains, among all peoples and in all lands. It is as marked among the primal tribes as among the most highly civilized races. The legends and histories of the five continents are rich with reference to the sacred heights. "The tops of mountains," says Thoreau, "are among the unfinished parts of this globe where it is a slight insult to the gods to climb." But others have thought differently. The mountain tops were the abodes of the heathen gods. Parnassus and Olympus were pantheons to the ancient Greeks; the Himalayas and Fusi-yama are sacred to Buddha. What says Scripture? There is the exultation of the Psalmist and the Song of Solomon, "Yet have I set my kingdom upon the holy hill of Zion." "Until the day break and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense." Moses received the Tables of the Law on Sinai, and Christ retired into the mountain to pray. Our western heights are different, and the Indian shunned them. Impressive and grand are the silence and solitude of the upper Wasatch. Lone Peak is one of the most noble heights of the range. The human beings seen toiling up the snow slope in our picture were the very first of men to reach the granite summit. They were members of the United States Geological Surveying party, and scaled the mountain in 1871. The view from Lone Peak is of the utmost interest and grandeur. Mountain ranges beyond the number of counting are seen within the vast circumference. The view includes portions of Utah, Wyoming and Nevada. One sees unbroken solitudes and the abodes of men. Far away may be seen the entire surface, dotted with its many islands, of Utah's Inland Sea.

Alfred Lambourne.

CRAIGS OF LONE
PEAK, WASATCH
MOUNTAINS

*Note the explorers
roped together for
climbing.*



*Photo by United States
Geological Survey.*

Reclaimed

By Annie D. Palmer

The day had been dark and stormy, with gusts of wind and roar of thunder. Virginia Briggs had been alone in the big house where she was "hired girl," busily engaged in the regular service of the home, and then in picking over a big pan of gooseberries for preserving. The storm that raged in her mind was scarcely less violent than the raging of the elements without; for Virginia was a girl of spirit, and had been casting reflections on her home life that were not at all conducive to calmness.

Virginia threw her handful of gooseberries into the pan with an angry jerk, and gave her head a decided toss as she went to the door to admit a visitor whose knock she knew to be that of her lover.

"Hello, Jinny! Blamed if it haint ben so long sence I seen ye thet I've almost fergot the color of yer hair!" How be ye, anyway?"

"I'm very well, Lynn. Have a chair and set down."

"Shall I help ye pick over the gooseberries?"

This as she seated herself at her work, after hanging his hat in the hall.

"If you like. Don't eat more than half you pick, though."

"I ain't very hungry, Jinny, not fer sour—"

"Mrs. King calls me Virgie. It's so much like Virginia, an' I like it lots better."

"All right. We won't quarrel about that, Virgie, dear. Are ye working awful hard? Must be a lot to do in this big house."

"There's a lot to do all right, but there's a lot of comfort in doin' it, too. Did ye ever see the inside of a real house, Lynn?"

"I dunno. I guess not—unless this is it."

"Well this is only the kitchen. Come an' look at some of the other rooms."

"Are ye sure it will be all right?"

Lynn looked himself over and brushed his arms as if afraid of carrying dust into the sacred domain.

"Of course, it's all right, Lynn. Mrs. King says I'm to be like one of the family. Here's the living room. Jest try one o' them chairs—an' that's the parlor on that side, an' the dining room on this. Here, take a peep at the bath. What d'ye know about that!"

"My! that 'ud make a feller want to keep hisself mighty clean—to have that in the house!"

"They's four bedrooms upstairs, with lookin' glasses an' clean beds and fresh air, and the purtiest curtains and white quilts ye ever saw. I love to live here, Lynn."

"It's a blamed nice place, all right. Maybe some time, Jinny—Vergie, we'll git enough tin to make us one on the same pattern."

He took her hand and stroked her hair gently while she turned her head away and answered:

"I ain't goin' to marry you, Lynn. I guess it's awful wicked not to, after I said I would—"

"You ain't goin' to marry me? W'y, Jinny—I—I can make a fine house some time. I'll go away and work for ten years—I'll go away forever, almost, and work like thunder—and then I'll—Jinny, I didn't know you cared so much for a fine house."

"It ain't jest the house, Lynn. I reckon I could live in a shack, too, if I could live like decent folks. But look at us, Lynn! Look at the whole bunch of us that live down by the tracks on Poverty Row!"

"You look good enough to me, Jinny, that's a cinch."

"When we get a calico dress, we wear it till it falls off in rags and is so dirty there won't no more dirt hang on. And the women set inside the shacks an' gossip while they's so much dirt ye can almost see the germs a-growin' in it. An' the men set an' sun theirselves outside, with piles of ashes, an' rags an' old tiins an' sticks an' other kinds of rubbish layin' around so thick it looks like what Mrs. King calls Hell's Half Acre."

"It don't need to be so dirty, Jinny. I'm a-gonta clean—"

"An' then look at the kids! Any time you go down our street you can see 'em, playin' in the ash-heaps or ridin' the pigs, so ragged and dirty and touseled, even their own mothers can't love 'em."

"You wouldn't let your kids—you could rinse 'em off—"

"Yes, I could rinse 'em off; but I couldn't keep 'em off the street, with no other place fer 'em to go; an' I couldn't learn 'em manners, nor make 'em smart an' perky, nor make their clothes look like white folks' ought to."

"The kids would have to go to school. It's a cinch if I ever have any kids they've gotta git more sense into their nuts than I have in mine, even if it has to be hammered in."

"That's it again. You haint ben to school, an' I haint. An' I've noticed that kids learn a sight more about talkin' at home than they do in school."

"But, Jinny, we can go to school—to night school. I can begin right away."

"It ain't no use, Lynn, 's fur 's I'm concerned. I'm goin' to live here with Mrs. King as long as she'll keep me. I don't think I'll ever get married no how—at least not unless I can marry decent. I'm sorry, Lynn—I like you a lot in some ways—but since I've come here—"

Virginia paused. She had pretty well gone over the life to which she objected, but she had not yet shown Lynn exactly where he stood himself in her estimation. She felt that for his own good he ought to know; yet it was hard for her to wound him as she knew he would be wounded.

"Well, since you came here—what else?"

"I've seen that men don't bully and swear and chaw and smoke tobacker and drink booze."

"Oh, some of the rich fellers does."

"Mr. King don't. I ain't never goin' to marry any one that does—never. The man I marry has gotta be clean—jest plumb clean and decent."

"Goodby."

The young man arose and stood in a haughty attitude while she brought his hat. Then he turned on his heel and hurried from the room. The last thrust had hurt his pride, and the decided tone in which the girl had uttered the final statement, had crushed his hope.

"If she thinks I ain't decent enough, it ain't fer me to argue the point," he said to himself as he went away. "I never did have no use fer fellers that toots their own horn."

Lynn smoked for a full hour that night before he went to bed. When he had been in bed for nearly two hours trying vainly to go to sleep, he got up and smoked some more. At last when the day was almost dawning, he threw himself across the bed and fell into a heavy stupefied sleep. When he was called at half past six, he answered gruffly that he did not want to get up, and rolled over and slept again. When he went to work in the middle of the forenoon, he found that he had lost his job. There were so many idle men looking for the jobs that go for one seventy-five per day.

"Maybe Jinny is right," he said to himself later in the day, "maybe she—what was it she asked me to call her? Virgie! Maybe Virgie is right. Dirty dresses, ash heaps, rags, unmannerly kids, swearing, tobacker! I guess they're all here all right enough. But Virgie needn't get so darned mighty and high-falutin all at once, I'm as good as she is anyway, and my lodgin's as good as hern. But she lives at King's. Well, darn my luck, if I haint gonna live somewhere, too. If Jimmy Briggs

can git a seat on a swell high perch, so can Lynn Lunt. Decent, huh? Clean and decent. Well, they's decent people in the world other places besides in Royaltown, an' I'll jest hit the trail fer Paranagat with the next caravan."

It was two o'clock in the afternoon when this decision took final hold upon the young man's dizzy brain. Immediately he proceeded to throw his work shirt and overalls and extra socks into an old telescope that was under his bed; and at two-thirty he was on his way to catch the three-ten north-bound train.

"Gimmie a ticket as fur as I can go fur forty plunks," Lynn said, counting out from a dirty canvas bag, forty-five silver dollars. To himself he had argued, "Forty ought to take me fur enough. They's only forty-nine in the hull darn pile, an' I gotta have the price of a meal or two, an' a shake-down fur a night."

"Return?" asked the agent smiling at the heap of coins.

"Return nothing!" replied Lynn stolidly. "What ye got to return fur? Yer hull blamed town ain't nothin' but ash heaps an' rubbish an' touseled kids."

Lynn spoke the new idea that was in his mind concerning Poverty Row, and applied it in a broad sense. The agent began to fancy the young man's breath smelled of whiskey, so he let the matter drop.

"You can go to Seattle for forty-one fifty," the agent began, consulting his tariff book.

"Where's Seattle?"

"Up in the direction of Klondike," was the reply in an off-hand manner.

"Then I'll take it." Lynn planked down two more of his silver dollars and received a ticket for Seattle and fifty cents. Ten minutes later he boarded the train, saying under his breath, "If I never come back to this dirty town, I'll be decent. I'm as good as Virgie Briggs, an' I can git on as high a perch—an' stay on it, too! Decent, huh? Clean an' decent?"

Virginia sat picking over the gooseberries until far into the night. She was glad she had the gooseberries to pick, for her mind was sorely troubled and she did not want to go to bed. She had loved Lynn Lunt, and had promised to marry him when the wild roses blossomed. She knew Lynn had been trying to save his money. He had told her that by the "rose time" he would be able to rent a place, and set up for house-keeping. Now it was all over. She had raised her ideals, and in raising them she had well nigh crushed her hope. Lynn would never lift himself from his environment for her or any one else, according to present indications. She pondered sorrowfully, and wondered if she had made an awful mistake.

Mira Sackett came the next evening to talk over the news that was in everybody's mouth in Poverty Row. Mira was Virginia's chum.

"You're shore he went on the train?" Virginia asked.

"Shore. Dave Peter saw him count out a great pile o' silver to the agent, and buy a ticket to see somebody. He haint got no kin way off somewhere, has he?"

"He ain't never told about any."

"Well he's jest gone crazy, that's all. Dave Peter said he most knowed you'd mittened 'im, an' I up an' told Dave to shet his mouth. As soon as I seen you I seen his ring on yer finger. They's some honor yit in the girls of Poverty Row, an' when they git engaged to a feller they've got enough every day common sense to stay there."

"Mira, I ain't goin' to marry Lynn."

"Ye ain't?"

"Huh-uh."

"Fer the good land sakes, why not? Why be ye wearin' his ring?"

"I fergot the ring."

"Oh, well, grandma Simms used to say,

'Break a promise—keep a ring,

Marry later—dead sure thing.'

"Why did ye throw him over?"

"I don't want to marry nobody, Mira, that's all. I ain't good enough to marry anybody that's decent an'—" the girl hid her face in her apron and cried.

"Mira, I can't live in a shanty, like ma lives in—an' I can't live with a man that's a fish like pa. An'—"

"Lynn ain't no fish."

"Pa wasn't neither when ma married him. Mrs. King says all the drunkenest sots in the world, jest drunk a little at first."

"Oh, it's Mrs. King, is it? What does Mrs. King know about Lynn Lunt?"

"She ain't said nothin' about him neither. But Mira, do you reckon I could live here two weeks an' be with Mrs. King, an' not see how different things is?"

"Of course—"

"Maybe I done wrong, Mira, an' maybe I'll be an old maid till crack o' doom to pay fer it—an' maybe I'll never love anybody, an' nobody'll ever love me any more—but, Mira,—I can't do it—I gotta be decent—I—"

"How long ye gonna stay here?"

"I don't know. Forever, maybe. I'll take off Lynn's ring an' put it away till I git a chance to give it back to him."

She took the ring from her finger—a little gold-colored one

with clasped hands for a set—and wrapped it in a bit of tissue paper. As she folded it away it seemed to the little girl that she was parting with her last hope of future joy. Mira, being eager to talk over with another chum the information she had received, made some excuse for hurrying away, and Virginia was left alone.

How doubly lonely she felt, since she had heard that Lynn was gone! Of course, it really made no difference whatever to her, and yet there was a sadness in the thought of his being away, far away.

Mrs. King came home the next day, and to her the young girl confided the sorrow of her heart. "I ain't never had no chance at all," she ended by saying, "but I do so want to be decent."

The motherly woman gave kind encouragement and told Virgie that so long as she did right she could have a home with them. She also promised to help the girl to correct her habits of speech and manner.

* * *

"Whoopee! The jersey cow's got twins! two of the finest heifer calves that ever opened their eyes on a white man's ranch! And the darned little rip is so proud of 'em an' so all fired mad at me, that she don't do a blamed thing but stand there and beller. She's gotta have an extra feed of bran this evening. Jest pour out all they is in the sack—"

"All there is," corrected Martin Bradford.

"Now lookee here, old man, don't be so cussed perticular about the way I express myself on this occasion. It's true I hired ye to correct my speech an' manners an' all that, an' regularly I'm takin' all ye got to say about it in good part. But this is a special occasion—a great big special occasion, an' I've gotta celebrate. Do ye realize that it's nearly a year sense we built this shanty an' yourn across the line, jest twenty paces away? Well, them two calves is the first real profit I've seen in the hull year."

"There's a big profit on the land. It's worth ten times what it was when we came here."

"Growing crops an' all, I guess it is. We've done a sight of work on these here homesteads—"

"You have. Remember I have done nothing."

"You've cooked the vittles an' tidied the house, an' tussled with my poor readin' an' writin' an' awful speech that must really hurt yer ears. I reckon your work has been as hard as mine. At any rate, I count the money I pay ye as my very best investment—the best I've made yit."

"I shall have to give up my position, unless you cease to lapse so into your old habits of bad English."

"Now lookee here, Martin, when I hired ye to be my cook an' tutor, I agreed to give ye a fourth of what I made—"

"And to honestly try to correct your speech, remember that."

"Well haven't I tried? And don't I intend to do a lot more tryin'? But, Martin, this is a special occasion, I'm tellin' ye—it's a great, roarin' big occasion—an' blame my leggin', they haint no reason fur not indulgin' in a bloomin' all-fired good whoop. Why, it's the first fruits of the herd, Martin, an' it's twin heifers! Do ye hear what I'm sayin'? Why, my fortune's as good as made, an' a fourth of it goes to you. Stand up old man, stand up and whoop!"

As Martin made no move to stand up and whoop, he was seized around the shoulders and summarily placed on his feet in the middle of the floor.

"Hurrah, hurrah, hurrah! The twins!" he shouted much as a school girl would have shouted it.

"Excused," said Lynn, "and now I'll try to be good. How shall we celebrate? We take no booze—and since the day I spent my last quarter for tobacco, and went without food for three days, tobacco doesn't tempt me. Let's have fried potatoes, hot biscuits, and a good dried apple pie. Then you'll read to me—"

"No, you are to read to me."

"As you like. Martin, how long will it take me to learn to be decent?"

"A long time, if you allow many lapses like this one tonight."

"I won't. This is a special."

It may be that there came into the young man's mind that night a thought of returning to Royaltown, to the girl he loved, of telling her about the ranch, the growing crops, the twin heifers, and all the prospects that looked so good to him. If such a thought came, he put it away at once. He knew that he must be able to present to her, not prosperity alone, but manhood—a cultured speech, a clean personality—a something, corresponding to her definite idea of decent. So with bright hopes of the good fortune that was beginning to dawn, he set to work with renewed zeal upon this ideal.

Martin Bradford was in all his trusted friend as well as his instructor; nor could he have found in all the world a man more worthy. Martin was educated, cultured, refined. In his New Jersey home he had mingled in the highest circles of society. He was honorable and high-minded. He had a deep

reverence for religion. Indeed, the text book he had used most, in teaching his pupil to read, was the New Testament. In it he found solace for his own sorrow over the beautiful young wife he had lost, as well as morality and uplift for the young man he was tutoring.

Drew Bilby, for as such we must now know the young rancher, had met Martin Bradford in a restaurant the day he arrived in Seattle. Being attracted by the man's elegance of manner, he had eagerly sought an acquaintance, and later offered to give Martin a fourth of all his earnings for tutorship, as we have already learned. Then they had gone into the wilds together and settled upon the homesteads. Each had taken all the land he was allowed under the homestead law, and in the long days while Drew worked at clearing and planting his farm, the man of letters dreamed and wrote and sent articles teeming with brilliant thought to his publishers.

The partnership had been a boon to both of them, for Martin had gained hardihood and strength from his pupil, while Drew was growing in culture and nobility faster than he knew.

The advent of the heifers was indeed the heralding of a season of prosperity for the ranchers. The few cattle they had besides the jersey, gave increase beyond their hopes. The crops yielded in abundance. The products of the farm brought better prices than they had done for years. And as the men lived simply, there was little expense besides that of farm implements.

Occasionally in the winter season they rode into the nearest town to attend a theater or ball; and on such occasions Martin would give instruction in etiquette on the way to town and offer criticism on the way back. For Drew had told his teacher about the little girl in Royaltown who loved him once, but could not marry a man ignorant and unrefined. He entertained a vague feeling, coupled with a great hope, that she was waiting for him, and that when he had really made good he could return and win her. And so while he was working, hoping, striving, the months and years were fleeting by.

* * *

The ball room was so crowded that standing room was at a premium. The occasion was a character ball, given by one of the church organizations to benefit a poor family whose house had burned down.

Virgie Briggs looked unusually charming in the quaint costume of a puritan maiden. She had just finished a two-

step with Jarvis Winters, the minister's nephew, when Mr. King accompanied by a stranger, in the dress of the Marquis de Lafayette, approached her. The stranger stopped in the crowd a few paces away, while Mr. King ascertained whether or not an introduction would be acceptable.

All eyes were upon them while they danced. Never had a more graceful couple gone through the figures of Sir Roger de Coverly than this handsome stranger and the unassuming Virginia.

"Will your ladyship honor me with the next waltz?" he asked as they walked to her place after the Sir Roger.

"With pleasure," answered Virginia, meeting his eye squarely for the first time.

A deep crimson overspread her face, but the stranger had turned away. By the time he came to claim the waltz she had calmed herself.

"You waltz most beautifully," he said when they had been for some time on the floor.

"Thank you. It depends so much upon one's partner," she answered pleasantly.

"I could almost wish this waltz to continue through the entire evening. Would it be—of course you could not—allow me—the last one?" He hesitated so much that it was easy to answer him.

"I have a chaperone."

"Forgive me, I should have known."

"Who is the man you just danced with, dear?" asked Mrs. King when Virgie rejoined her after the waltz.

"Mr. King introduced him as Drew Bilby."

"He certainly dances elegantly. See he is talking with Mr. King now. Have you had a good time, dear?"

"The best time I have ever had, Mrs. King. You and Mr. King are so good to me."

"Why shouldn't we be? You are good to us, and the children adore you. Are you ready to go home?"

"Whenever you wish."

The dance had no charm for Drew Bilby when the King party were gone.

"Was I decent tonight?" he asked Martin Bradford when they were alone in their hotel.

"According to my ideas, yes. You were handsome, and well behaved, and a perfect gentleman in appearance."

"And clean?"

"Yes. I do not know a man who is more clean."

"Then, that will do. Did you notice the little girl I danced with?"

"The pretty Puritan?"

"Yes. She is the girl I was engaged to marry—the girl who broke the engagement because she wanted a man who was clean and decent. It meant a lot of things to her—correct speech, respectable home, good habits—"

"She ought to have them, too. She appears to be a girl who deserves all that. Did she recognize you, tonight?"

"When I went away, five years ago, I changed my name, taking my second name and the maiden name of my mother. That is the name by which you have always known me. As a stranger I must win her again. We shall dine with the Kings tomorrow evening. That is where she lives."

"They have invited us?"

"No, but they will."

"Very well. Then we dine with them."

Early the next morning, before business began to be rushing, Drew Bilby and Martin Bradford betook themselves to Mr. King's place of business.

"Good morning, Mr. King," Drew Bilby began. "I confided a good bit of my history to you at the dance last night in order to get an introduction to Miss Briggs, and now I have brought my tutor to tell you the rest of it. You may not care much about it, but I've got to have a passport to your home, and so you'll almost be obliged to listen. Now I propose to leave my friend alone with you; and if when you get through questioning him, you feel as if you can invite us to take dinner at your home—well, today will do as well as any time. You see I am anxious to get in my work before I am discovered. I told you about the alias."

"It will not be necessary for you to go away," said Mr. King. "We can talk very well in your presence."

"I want Mr. Bradford to feel free to say whatever he chooses to say, and you to ask any question you desire to ask. There is only one thing that I desire not to have discussed—my financial standing. You see, Mr. Bradford and I have been struggling along together for the last five years at ranching, and while we are not among the pauper class—"

"Neither I nor any of my household base our judgment upon that, Mr. Bilby. I was poor myself once. I was poor when I married Mrs. King. I have often heard Miss Briggs declare that if she knew a man to be worthy of her love, she would not question his ability to take care of her. But there is another question in my mind."

"And that?"

"That is whether or not I ought to let any one entice her away from us."

Mr. King laughed good-naturedly, and Drew joined in the laugh as he took his departure.

It all came out as Bilby had planned that it should, and the early evening found him seated alone with Virginia in the cosy little back parlor of the Kings home. They chatted about the weather, the dance, the books they were reading, and various other topics. Now for a moment the conversation lagged. Virginia looked down at her hand on which she had put the little ring with the clasped hands for a set. It was not gold color—it had been so long in the tissue paper. Bilby's glance followed hers. There was a great thumping at his heart at sight of the little old ring.

"That's an odd little ring," he said taking her hand and looking at it closely.

"Yes, my engagement ring."

"Ah! You are engaged?"

"Well—I hardly know. I was engaged once, but I broke the engagement. Only—"

"Only what? Tell me about it."

"Well, you see the man went away, and did not let me give back his ring."

"Was he a decent sort of fellow?"

"There was room for improvement."

"Will you not throw away his ring—see it is valueless—and wear another one—for me?"

"I shall keep this one, valueless as it is, until I can return it to the man who gave it to me."

He took from his pocket a sparkling diamond and slipped it on her finger over the other. She looked at it a moment in admiration and shook her head.

"I shall wear the gift of the man I love. Do not think to buy me. The beautiful things of earth are valuable only as they minister to the enjoyment of those we love. This old little band with its clasped hands is dearer to me than diamonds, because of the memories connected with it."

"Let us create a memory for the diamond. Five years ago a young man as worthless as your little ring, went away from Royaltown, vowing that he would make a man of himself or he would never return."

"Just last evening he presented himself at a fancy ball in the dress of the Marquis de Lafayette, and was the—"

"Virgie! You know me?"

"I knew you the moment I saw you."

"And yet you let me come. Virgie, I have tried for five

years to become the man you wanted. I have improved some, I think—will you not exchange rings with me?”

“No, I must keep the little clasped hands—if you don’t want me to give it back to you. But I’ll put it away again in the tissue paper. Dear little ring! What hope and comfort it has given me.”

“Given hope and comfort—how?”

“It’s only a silly little rhyme Mira Sackett told me:

‘Break a promise—keep the ring,

Marry later—dead sure thing.’”

Provo, Utah

The Better Way

Be *kind* to all; the fields of strife
Are yielding tares of pain and sorrow;
But kindness is the seed of life
That bears the fruits of love tomorrow.

Be *true* to all, let others lay
The subtle snares of simulation,
But loyalty will pave the way
That leads the soul to exaltation.

Be *fair* with all, let others cheat,
And mock the folly of thy choosing.
When plays of life are all complete,
The winning hands will be the losing.

Be *brave* with all, that men may know
Thy life yields not to least resistance,
But seeks the ceaseless ebb and flow
Of all the tides of true existence.

Be *frank* with all, that men may see
The things in life you love and cherish,
For that which you desire to be
Is that of thee which will not perish.

Be kind and true and fair and brave
And frank in all thy talk and dealings,
And these in turn thy life will save
From blasted hopes and bitter feelings.

The ways of love are pleasant ways,
And sweet and peaceful are her pleasures;
While all her days are golden days,
And all her gifts are priceless treasures.

Alfred Osmond.

Brigham Young University, Provo.

The Undiscovered Country

A Dissertation on Spiritual Themes

By Elder Orson F. Whitney, of the Council of the Twelve.

IV.—The Goal Eternal

Dante and the Divine Comedy

In the thirteenth century a great Italian poet, the immortal Dante, produced a wonderful work, *La Divina Comedia*—in English, “The Divine Comedy.” In one part the author represents himself as passing through Hades or Hell. In the first circle of the infernal depths, a region called “Limbo”—described by a footnote in my copy of the poem as a place “containing the souls of unbaptized children and of those virtuous men and women who lived before the birth of our Savior”—he comes upon such characters as Homer, Virgil, and others of that stamp, and the spirit guide who is conducting him through “the realms of shade” says:

—Inquirest thou not what spirits
Are these, which thou beholdest? Ere thou pass
Farther, I would thou know, that these of sin
Were blameless; and if aught they merited
It profits not, since baptism was not theirs,
The portal to thy faith. If they before
The Gospel lived, they served not God aright;
And among such am I.

For these defects

And for no other evil, we are lost;
Only so far afflicted, that we live
Desiring without hope.—*Hell*, Canto IV, Lines 29-39.

And this was all that thirteenth century theology could say for Homer, Virgil, Plato, Aristotle, and others of their class—the best and brightest spirits of their times. Blameless, and yet in Hell, “desiring without hope,” simply because they had lived on earth when the Gospel was not on earth, and had not been baptized! Whether or not, as some think, it was the intent of the poet to covertly satirize such teachings, is immaterial at the present time. It is sufficient for this argument that he had such teachings to satirize.

The Gospel's Restoration Imperative

If any of my readers wish to know why Joseph Smith and

"Mormonism" came into the world, they need look no further to find one of the cardinal reasons. It is furnished in those lines from Dante's masterpiece, setting forth the orthodox tenet and teaching of the Mediaeval church regarding the spirits of the good who depart this life without undergoing the baptismal ordinance. This and that other man-made doctrine, that half the world was predestined to be saved and the other half to be damned, regardless of any good or evil done by them—little children being included in both classes—were widely preached in Christendom at the time of the advent of "Mormonism."

It was imperative that a Prophet should arise, that the pure primitive Faith should be restored, and God's word go forth once more on its mission of justice and mercy.

"According to Their Works"

Whatever Theology may have taught, whatever it may still teach in support of such doctrines, the fact remains that the Gospel of Christ does not and never did dispose of men's precious souls in that unrighteous, unreasonable, and unscriptural manner. It does not prejudice men, nor save nor damn them regardless of their deserts. Rewarding all according to their works (Rev. 20-12), it gives to every creature, living or dead, the opportunity to accept or reject it before final judgment. (I Peter 4:6.) God is not trying to damn the world; he is trying to save it. And save it he will—but not independently of the principles of freedom, justice and consistency.

A Nautical Illustration

I was crossing the Atlantic on an ocean-liner, and had been fortunate enough to secure a first-cabin berth, the only one remaining unsold when I made my purchase. There were upwards of a hundred passengers in that part of the vessel; the second-cabin compartment contained perhaps twice as many, and in the steerage were several hundred more.

The first-cabin berths were the best furnished and the most favorably situated for comfort, convenience and safety. The passengers were shown every courtesy; their food was of the choicest; the captain and other officers were their associates, and they enjoyed the full freedom of the ship. They might go down onto the second-cabin deck, or lower down, into the steerage, and return without hindrance or question. They had paid for these privileges, and were therefore entitled to them.

But it was different in the lower compartment. There the food was not so good, the berths were less comfortable, and the privileges fewer. The second class passengers could descend into the steerage, but were not permitted upon the first-cabin deck.

Conditions in the steerage were even less favorable. The food was still poorer, and the restrictions were yet more rigid. The occupants of that section were not allowed even second-class privileges. They had to remain right where they were. Having paid only for steerage accommodations, these were all that they could consistently claim.

A Likeness of Human Destiny

I was struck with the analogy existing between the things that I beheld and the higher things which they seemed to symbolize. I saw another illustration of the proverb: "The earthly typifies the heavenly;" and another confirmation of God's word to Moses: "All things have their likeness." That ocean-going steamer was to me a likeness of human destiny, the eternal future of Adam's race, as made known by divine revelation. All souls rewarded according to their works—their varied works—and saved and glorified in the "many mansions" of the Father. (John 14:2.)

The Church of the First Born

And this is the testimony of the gospel of Christ concerning those who come forth in the resurrection of the just:

They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial; * * *

That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true. * * *

They are they who are the Church of the First-born.

They are they into whose hands the Father has given all things—

They are they who are Priests and Kings, who have received of his fulness and of his glory. * * *

Wherefore, as it is written, they are Gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present or things to come, all are theirs and they are Christ's and Christ is God's. * * *

These shall dwell in the presence of God and his Christ forever and ever. * * *

These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people.

These are they who shall have part in the first resurrection.

These are they who shall come forth in the resurrection of the just.

These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

These are they whose names are written in heaven, where God and Christ are the judge of all.

These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (*Vision of Joseph Smith and Sidney Rigdon*, D and C. 76:50-70. See also 131:1. Compare 1 Cor. 15:40-42.)

In other words—if the maritime metaphor be allowed—they were first-cabin passengers over the sea of mortal life. They gave to God the fulness of their obedience, and received from him the fulness of his glory. All privileges, all possessions, are theirs. They associate with divine beings, and are themselves divine.

The Terrestrial World

Concerning the inhabitants of the Terrestrial World, "whose glory differs from that of the Church of the First-Born, "as the moon differs from the sun," the Vision goes on to say:

Behold, these are they who died without law,

And also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh,

Who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth who were blinded by the craftiness of men.

These are they who receive of his glory, but not of his fulness.

These are they who receive of the presence of the Son, but not of the fulness of the Father;

Wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God. (D. C. 76:72-79.)

Continuing the comparison: These voyagers paid only for second-rate privileges. They "drew the line," giving a part but not of all their allegiance to Him who hath said: "Thou shalt have no other gods before me." The things of this world were more precious in their eyes than the riches that perish not and that thieves cannot steal. They loved the Truth, but not wholeheartedly. They loved money and pleasure more, and strove for fame and the applause of the world, rather than for the approval of Heaven. Though clean of conduct and honorable in their dealings, they were not zealous for Christ, and knew not the meaning of self-sacrifice. These were worthy of the Kingdom, but not of the Crown; and they shine, not like the golden sun, but like the silvery moon, with diminished radiance, with reflected rather than with original light.

Servants of the Most High

As for those who inherit the Celestial Glory—differing from the Terrestrial as the stars differ from the moon—were they not symbolized by the steerage and its occupants?

"These are they who are thrust down to hell. These are

they who shall not be redeemed from the Devil, until the last resurrection," at the close of the Millennial Reign. Criminals of every type and grade, they "suffer the wrath of God until the fulness of times, until Christ shall have subdued all enemies under his feet and shall have perfected his work." They receive not of "his fulness in the eternal world, but of the Holy Spirit through the ministration of the Terrestrial; and the Terrestrial through the ministration of the Celestial. And also the Telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation." (Ib. 84-88.)

The Telestial heirs are those who "receive not the Gospel, neither the testimony of Jesus, neither the Prophets, neither the Everlasting Covenant." According to the Vision, they "were as innumerable as the stars in the firmament of heaven, or as the sands upon the seashore," and concerning them the entranced beholders "heard the voice of the Lord saying:"

These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever.

For they shall be judged according to their works, and every man shall receive according to his works his own dominion in the mansions which are prepared.

And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. (Ib. 101-112.)

The Damned Can Be Saved

Yes, such is "Mormonism's" astounding declaration. Even the damned can be saved, and not only saved, but glorified, if they will only repent. The glorified planets are God's kingdoms; and "all kingdoms have a law given"—celestial, terrestrial or telestial. Whosoever would inherit any one of these kingdoms, must abide the law pertaining to that kingdom. If he cannot abide "the law of Christ," he must inherit a glory other than the celestial—even a terrestrial or a telestial glory. If he cannot abide a telestial law, he is "not meet for a kingdom of glory;" and if he willeth to abide in sin, and altogether abideth in sin, then must he "remain filthy still." (Ib. 88:21-39.) 88:21-39.)

Sons of Perdition

One class alone remains outside salvation's pale—permanently condemned: they who commit the unpardonable sin, the sin against the Holy Ghost. But one must receive the Holy Ghost before he can sin against it, must have knowledge and power sufficient to entitle him to celestial exaltation; and then prove utterly recreant to the great light that has come to him. Such a sin can be committed only by men equipped with every

qualification for the highest degree of eternal glory. It is an offense so heinous that the sinner is unable to repent; and this is what makes his case hopeless. If he could repent, he could be forgiven; but being incapable of repentance, he cannot be reached by the pardoning power.

They who commit the sin unpardonable are as first-cabin passengers who, in the full enjoyment of every privilege and every advantage pertaining to that highly favored condition, wilfully throw all away, and recklessly fling themselves overboard, to go down in unfathomable depths. Sons of Perdition these—"the only ones on whom the second death shall have any power," "the only ones who shall not be redeemed in the due time of the Lord." They "deny the Son, after the Father has revealed him. Wherefore, he saves all except them." (Ib. 76:31-44.)

Deeds and Desires the Basis of Judgment

But the final word was not yet spoken. At a date subsequent to that upon which Joseph and Sidney received this wonderful manifestation, the heavens were again opened to the Prophet, and he "beheld the Celestial Kingdom of God."* He saw that little children, those "who die before they arrive at the years of accountability, are saved in that kingdom." He also saw his brother Alvin—a good and worthy man, but one who had not been baptized, he having died before the restoration of the Gospel—saw him in celestial glory! Joseph marveled at this, wondering how Alvin could have attained to so exalted a condition. Then came the voice of the Lord to him saying:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. (*Teachings*, pp. 18, 19; Hist. Ch. II, p. 380, 381; Compare Alma 29:4, 5.)

Mormonism's Magnanimity

And yet there are people who say that "Mormonism" is small, narrow and illiberal. Narrow, forsooth! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent?

The Soul-Ship of the Dispensations

"Mormonism" a small thing? It's the biggest thing in God's universe. What is it but the Everlasting Gospel, the mighty

*February 16, 1832, is the date of Joseph and Sidney's vision; January 21, 1836, the date of the other manifestation.

Soul-Ship of the Dispensations, launched in the days of Adam on the heaving ocean of the ages, and now on its last voyage over the stormy billows of Time to the beaconing coast of Eternity?

The Old-Fashioned Way

Here is being made one of the famous Damascus blades. That swarty Syrian knows the secret which has made these swords the most famous in the world and he will teach it to the boy at his knee, who is an apprentice to the trade; but neither you nor any other foreigner will ever learn it. It is said that the Russians have produced some blades equal to these in beauty and temper, but they are made by a different method. Ever since the time of the Crusades these swords have been noted for the beautifully watered and limned appearance as well as for their temper. Some Damascus swords will cut a bar of iron or divide a film of gauze floating in the air. Such a blade as the one the man at the right is hammering can be bent into a hoop and put in a collar-box; but, given the chance, it will fly back uninjured to its former shape.



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A sword-maker of Damascus whose swords were once considered the finest in the world—Syria



A House but not a Home

Town Planning

By Dr. F. S. Harris, Director Utah Agricultural Experiment Station

The story is told of a man who built a house without a plan. The first set of workmen he employed received no instructions except that they were to build a large house. The foreman in the absence of drawings and plans decided to make the foundation of sandstone, but when it was only half done he died and another foreman had to be employed.

He, like the first one, was given no orders except that he was to complete the building. His ideas were at variance with those of the first foreman. He said anyone should know that granite is better for a foundation than sandstone and accordingly he instructed his helpers to finish the foundation with granite.

He began to make the walls of marble but did not complete the work before he decided to accept a position elsewhere. This necessitated the employment of a third foreman, who said marble was altogether too expensive when brick would do just as well at a much lower cost. Accordingly the remainder of the walls were constructed of brick.

Before the house was finally completed the ideas of fifteen or twenty foremen had been incorporated in the building. The result was an incongruous piece of patchwork composed of excellent material, but so put together that it possessed neither

beauty nor comfort. The material was placed as if by accident. It was an eye-sore to neighbors and townsmen and a source of everlasting discomfort to people who lived in it. Sufficient money had been spent to have built a home that



Fence, gate and house all show equal lack of pride

would have been a delight to all who passed and a joy to those who had the privilege of being sheltered by it.

A person cannot go through some of the towns of the country without feeling that they were built on the same plan—or rather lack of plan—as the house in the story. No attempt whatever has been made to coordinate the various features of the town. As many kinds of material have been used in making the houses as the market affords.

Fences are made without regard to appearances and the variety of design would almost suggest that a contest in incongruities had been held. The only unifying feature in some towns is that they are all in an equal state of delapidation.

The shade trees along the streets seem to have been planted without the least idea of imparting beauty to the thoroughfare. Ditches are left with various degrees of width, depth, crookedness, and weediness.

In laying out the town—if indeed it were ever laid out—no provision was made for a public park or play ground. It seems that each settler had in mind getting as much as he could for himself with no consideration whatever for the community as a whole.

Is there any wonder that when young people go away from a place of this kind they are ashamed to acknowledge their

home town and want as soon as possible to become identified with some other place?

When you have visited a town like that one indicated above, have you not been conscious of the change that could be made if only a few enterprising citizens should determine to reconstruct the place?

If only that crowd of loafers who are wearing out their pocket knives whittling on the street corner could be induced to wear out a few pruning hooks, shovels, hammers, and paint brushes, what a change could be made!

If each street should have a particular kind of shade tree designated for it and plantings made this year; if the fences could be repaired or rebuilt; if sidewalks could be improved; if the ditches could be straightened; if the houses could be fixed up and painted; if shrubs, flower gardens, and lawns could be planted; if all unsightly yards were set in order; if a town park could be made; if a town library could be provided; if proper places of amusement could be arranged: in short, if just the things that are within the reach of the citizens of this particular town were put into effect, what a transformation could be wrought! In such a case the proverbial making of the desert to blossom as the rose, would have to take second place in the list of great changes.

I can conceive of no finer work being taken up by the Mutual Improvement Associations of a town than to institute a



A well-kept road bordered by beautiful shade trees

campaign for the careful planning of the town and get all the citizens to improve their own homes in harmony with the general plan.

If your town is already beautiful, it can be improved; but if it is ugly, it can be absolutely transformed. Waiting for oth-

ers to boost does not accomplish anything. Why do not you take the initiative in the matter? By so doing, you will be a benefactor not only in your own day but also to all who shall come after for many generations.

Logan, Utah



A little attention to fences, shade trees, and flowers, works wonders in giving a home-like atmosphere.

A Woman's Love

As well seek mellow grapes in Greenland's zone,
 Recall time's chariot tho' a moment gone,
 Appease the desert pilgrim's burning heat
 With words of hope—his thirst to mock and cheat—
 Or stay the ocean's fury, as to force
 Against desire affection's innate course.
 Compulsion's fetters but awaken hate,
 Love's only barrier is the monster fate.
 She knows no peril, obstacle or chain,
 Reciprocated. What can e'er restrain?
 Though unasserted by the formal tie
 Love links itself; nor distance can deny
 The voiceless converse of each parted soul,
 Though boundless oceans may between them roll;
 Convince the mind against resisting will,
 It mocks thee with "the same opinion still."
 Go grasp the clouds,—the vapors as they rove,
 Then force, against desire, A Woman's Love.

Beaver, Utah

Josiah Rogerson

God's Hand

By President Nephi Jensen, of the Canadian Mission

In the city of Hamilton, Ontario, Canada, on the shores of the beautiful Lake Ontario, lives a kind hearted Englishman of gentle, unobtrusive manners. His name is James Bartlet. He is a faithful Latter-day Saint and has for some time presided over our branch at Hamilton.

He is a plumber by trade. During the late fall of 1919, he was persistently called upon by friends in emergency cases to do repair work after hours. His good nature impelled him to constantly yield to these importunities of his neighbors. Often he worked until midnight. By the end of the first week in December, his bodily strength was greatly impaired.

At about midnight, December 12, 1919, he was returning home in the heavy truck owned by the company by which he was employed in the day time. They were traveling at a rapid rate of speed as they approached a corner. When the truck turned the corner, Brother Bartlet, who was very tired, and standing up in the rear of the truck, was thrown with great violence head foremost to the ground. His head struck the hard pavement with such force that he sustained a concussion of the brain, and both of his eyes were completely thrown from the sockets. When he was picked up his eyes, covered with dirt and grime, were lying upon his cheek bones. A doctor was immediately called. After an examination he said,

"I can do nothing for him. He is too far gone."

The injured man was then taken to the city hospital where his wounds were dressed. The following day he had sufficiently regained consciousness to know where he was. He requested that he be taken home. The request was complied with. His pain was still almost unbearable. The slightest noise seemed like the rumbling of a freight train. Upon reaching home he inquired of his wife the address of the two elders laboring in Hamilton. They had recently moved, and she did not know where to send for them.

That same day Elder Levi Ray Robinson, age twenty-three, and Elder William Dwight Buchanan, age eighteen, who were laboring in Hamilton read in the newspaper of the accident. They immediately went to Brother Bartlet's home. Upon entering the house Brother Bartlet said,

"I have been wishing you would come. I know God can heal me."

The elders administered to him. In four weeks Brother Bartlet was able to walk around.

The attending physician, upon calling subsequent to the administration, said,

"I have never in my life seen such a rapid recovery. More than human power has helped you. God has saved you for some work."

Elder Buchanan, shortly after this remarkable healing, had another experience that positively assured him of the existence of the inspiration of the Lord in the Church. On January 2, 1920, he dreamed that he was called on the long distance telephone, and the man who spoke said,

"Report at Toronto immediately."

In his dream he reported at Toronto, where he consulted with the Mission President, but did not know the subject of the conference.

Elder Buchanan had no intimation that he would be required to call at mission headquarters until January 11, 1920, when the secretary of the mission, at the instance of the president, called him and said,

"We wish you to come to Toronto at once."

Elder Buchanan at about this time, had received news of sickness at home. He, of course, thought something serious had happened, and asked what he was to come for. He was told that he had been assigned to labor in the New Brunswick conference.

Toronto, Canada

The Dreamer's Mother

(The idea from Henry Van Dyke's story of *The Blue Flower*)

A dreamer in a rosy glade,
Beneath the tranquil skies,
Among the meadow grasses,
In youth's sweet languor lies.

Odorous blossoms hedged him in,
But one bright azure flower,
Leaned to him, lured him, led him,
With resistless power.

Salt Lake City

Its glist'ning leaves, all uncaressed
By hand of man, was near;
He reached to pluck it from its stem,
When lo! a face most dear,
Smiled softly from the flowery stalk!
He paused in sweet amaze,
And looked into the loving eyes
That met his ardent gaze.

May E. Lillie.

What is Truth?

In Two Parts—Part I

By J. H. Paul, Professor of Natural Science, University of Utah

How Truth is Acquired

To understand truth, three steps are necessary. Every student knows that truth about material things and all the knowledge that is taught in colleges, is gained in three ways:

I. We first read or hear what those who know the subject say of it. This makes us acquainted with an outline of the facts or with the theory of the subject we are learning.

II. Then we must do something ourselves—we must gain individual experience of the things we are studying. To do this we go to the sources of knowledge. We perform experiments in science, or make first-hand study in law, history, economics, or medicine. This gives us a grip upon our subject that mere reading or hearing or theory cannot give, and prepares us for the next and most important result; that is, the application of knowledge to bring about results of our own.

III. The third step, then, is to put our knowledge to its application for some practical purpose, as when we use chemistry to manufacture sugar from beets or to extract metals from their ores. And this last step is much more difficult, and much more important also than either of the others.

“Oh, say what is truth?” sang John Jaques, in a sort of triumphant ecstasy.

“What is truth?” inquired Pontius Pilate, in dejection and doubt. To this all-important question, an answer in three parts is proposed:

I. How we know the truth; that is, how we learn it and make certain that it is not a delusion.

II. How truth appears to change with time and circumstance; that is, the relation of truth to time, development, and progress.

III. What truth is in and of itself—the truth that changeth not, even though differently manifested under changed conditions; the absolute truth—“the sum of existence, the last and the first, eternal, unchanged, evermore.”

First, then, as to how we learn truth.

The Great Illusion

One of the most remarkable fallacies of our day is the widespread belief that in the highest forces of knowledge—the truth of heaven—these three steps are unnecessary. No one questions that common truth, if it is to be learned at all, must be acquired by continuous and careful labor, using these three steps or stages of growth in knowing. Yet many persons act as if they supposed that the solution of the most momentous of all questions—that which relates to our future welfare in time that ends not—our relationship to Deity and the things we must do to be saved—may be learned incidentally, without preparation or special effort, without any real co-operation with others, and especially without taking the three steps that the colleges now almost universally insist upon for their students. It is partly to refute this fallacy that this article is offered. I undertake to prove the following three propositions:

How We Learn Religious Truth

I. We gain theoretical acquaintance with God when we read accounts that tell of his dealings with people other than ourselves, as in Bible study, in Church history, in listening to the testimony of others. It is good, of course, to read and to listen; but the result is theory if we stop there.

II. We gain personal acquaintance with God by direct communion with him as in repentance and the exercise of faith, by prayer and good works. These experiences give us a much firmer knowledge than can be gained theoretically. In personal communion with the Most High, we know when we have the truth. And just as the experiment in science clinches the truth for which the student is laboring, so these tests react upon the convictions of men, and give certainty. When man thus seeks and finds God, he seems to converse or commune with his Creator; and the sense of things unseen drifts in upon him with such a feeling of reality, that even the solid earth may grow phantom-like by comparison. When prayer is rewarded, or when the answer of a good conscience toward God is experienced, there is a feeling of satisfaction that makes one sure of his ground. We can therefore say that man knows God by experience, or experiment, just as a student may learn from an experiment in the laboratory.

III. The third and most important step is co-operation with God. This consists in the application of what we know of him and of his will, to the practical affairs of life—to our own conduct and character and to our dealings with our fellow-men. This is the real object—the goal—of man's search

for God. Co-operation with him, that is, to aid in bringing about his purpose, imparts directly the greatest and finest value of religious truth. In this step we put into practice what we have learned in theory or gained in experience. For unless we co-operate with him, our knowledge, no matter how true it may be, remains barren. And co-operation with him means that we take our part in the work which he has in hand. His work is the salvation of mankind. His method is simple. It begins by building up faith in his Son and in the plan of salvation which he has revealed.

Why All Must Work

In this grand scheme, every one has his work to do—a work that perhaps he was, in a sense, “predestined” to do—a task that no one else can perform for him, a labor that no other human being can accomplish. Though this is for each an individual labor, no one can do his work by himself. “No man liveth unto himself.” He must do team work with his fellows. Pope says: “Each is a part of one stupendous whole, whose body nature is, and God the soul.”

No member of the priesthood can do his work fully or properly, if he tries to operate apart from his quorum. It is all very well to say that we believe in God; the devils also believe, and tremble. Nay, more, the devils know that God lives and that Jesus is the Christ, for on one occasion they cried out to him saying: “We know thee, who thou art.” The thing the devils seem to fall short in is this last stage—of the knowledge of truth—they do not co-operate with God, but oppose his work and try to frustrate his purposes. So that, if we fail or neglect to co-operate, it may be that we are not so far removed from the estate of demons as we may fancy. Thus, Luke tells us that the Lord said: “Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like: He is like a man which built a house and digged deep, and laid the foundation on a rock; and when the flood arose the stream beat vehemently upon that house and could not shake it; for it was founded on a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently and immediately it fell; and the ruin of that house was great.”

Truth Has Three Dimensions

We have seen that in the process of learning truth, there are three steps to be taken. It is further demonstrable that in

order to know anything completely, we must consider it in its three-fold aspect in relation to time. "Truth," says Joseph Smith, "is the knowledge of things as they are, as they were, and as they are to come." This definition is comprehensive; it omits nothing essential. If we know the present condition of anything and know also its past history, that is, how it came to be what it is, we have a true knowledge of that thing to date. But it is the future that most concerns us; so that in order to complete our knowledge, we have next to learn what is its goal, its destiny. Applying this principle to our own lives, Joseph tells us that we lived in heaven before we came here, that we came to earth of our own choice and in agreement with the plans of the Most High. We came to gain an experience that is possible only by occupying this mortal body, subject, though it is, to pain, disease, and death. As to our future, he assures us that some day we shall graduate from this intermediate stage of life to the higher and more perfect, but otherwise similar society of heaven. Thus we are at school on earth. Our real home is in heaven. We are strangers and sojourners in a strange land, as all our fathers were. "Some day the silver cord will break, and we no more as now shall sing; but oh, the joy when we shall wake within the presence of the King!" For the King is our Father; the kingdom is our eternal home. There are our real friends—the soul mates whom we shall meet and know as we are known.

(To be continued.)

The Dog

I've never known a dog to wag
 His tail in glee he didn't feel,
 Nor quit his old-time friend to tag
 At some more influential heel.
 The yellowest cur I ever knew
 Was, to the boy who loved him, true.

I've never known a dog to show
 Halfway devotion to his friend,
 To seek a kinder man to know,
 Or richer; but, unto the end,
 The humblest dog I ever knew
 Was, to the man that loved him, true.

I've never known a dog to fake
 Affection for a present gain,
 A false display of love to make,
 Some little favor to attain.
 I've never known a Prince or Spot
 That seemd to be what he was not.

And I have known a dog to bear
 Starvation pangs from day to day
 With him who had been glad to share
 His bread and meat along the way.
 No dog, however mean or rude,
 Is guilty of ingratitude.

—*American Field.*

The Bread that was Found

By James G. Duffin

“Cast thy bread upon the waters, for thou shalt find it after many days.”—Eccl. 11:1.

From among the many beautiful figures of speech with which Holy Writ abounds the one here quoted has been chosen as designed to cause the thoughtful to pause and consider the effect of their words and actions upon the lives of their fellows as well as upon their own character. Herein is set forth in Biblical symbol the eternal law of compensation, or retribution, as we look at it from the one view point or the other.

“Bread” throughout scripture is used figuratively and literally, as a means of preserving life by its administration to the starving spirit or weakened body. “Waters” are used both symbolically and literally: “And he said unto me, The waters which thou sawest * * * are peoples and multitudes, and nations, and tongues.”—(Rev. 17:15.)

All bread made by hands is not good for the body, neither are all precepts or examples by which people are influenced for their souls' good. “Bread,” sweet and wholesome, when taken into the body and properly assimilated, gives strength and vigor to every part of the being and brings satisfaction to the one who has so carefully prepared it for us. “Bread,” poorly made may produce disease and may even be the cause of death, as untruthful precepts or wrong examples may undermine and destroy spiritual life, in both the one giving and in the one receiving their deadly poisons. The “bread,” then, that shall be found “after many days” shall be the same “bread” that was “cast upon the waters,” whether it has been the means of saving or destroying life.

Those who “cast” out upon the great ocean of humanity light and truth and knowledge, shall “find” their reward in the joy they give to those who have listened to their pure teachings, or have witnessed their unselfish devotion to duty, and have been inspired thereby to lead better and nobler lives. From life's experiences we get the truest interpretation of the divine. From this source we shall draw, to illustrate the truth contained in the words of the prophet of old.

A number of years ago an address was delivered in the great Tabernacle of the Latter-day Saints at Salt Lake City,

by President George H. Brimhall, of the Brigham Young University, his subject being cleanness of life.

In that thoughtful address the speaker set forth with magnetic power the principles of personal purity as taught by the Latter-day Saint parents to their children, the clean, wholesome lives these parents lived, the high ideals of the Church, the noble examples of personal cleanness manifested in the lives of the great leaders of the Church, and the power all of this had given young people of the Church to resist in the hour of temptation.

An interested listener in that vast congregation, made up principally of young men and women, was a young man from the island part of Australia, a tourist who in his travels had stopped a few days to visit Salt Lake City to learn something of the "Mormon" people, by personal observation.

A short time after this, a son of the writer was called on a mission to Australia. During the time he spent in that mission he was appointed to preside over the Tasmanian conference. While laboring as president of this conference the following incident was related to him:

One day, as two of our elders were visiting from house to house, conversing with the people upon the principles of the gospel and distributing literature, they came to a home that gave evidence, from outside appearances, that its owners were possessed of more than ordinary means, refinement, and intelligence. A lady with a pleasant face and dignified appearance met them at the door, and on the elders making known to her who they were and where they were from, received a courteous invitation to enter her home. After seating her guests the lady said: "I have been very much prejudiced against your people, for I had been led to believe from reports that I had heard of them that they were a people of low morals and depraved habits, utterly unfit to associate with a Christian people. But a letter recently received from my son who is making a tour of the world and who, in his travels, has been visiting Salt Lake City, has entirely changed my feelings. He writes me that he attended one of your large gatherings for young people and listened to an address by one of the professors of your Church schools, on the subject of spiritual and moral cleanness. In his letter he said: 'Mother, these people have been grossly misrepresented, we have never understood them as they are, a people having the ideals contained in the address to which I listened last evening must be a sincere and God-fearing people. Should any of the 'Mormon' missionaries come to our home, take them in and treat them well.'"

The elders ever afterward had a warm welcome at that home.

"Bread" cast upon "the waters" in the great Church auditorium, "found" in the heart of a good woman in far-off Tasmania.

When the writer was presiding in the Central States mission, one of our young elders was seized by a mob one evening, on stepping out of a house where he was visiting, taken into the woods and tied to a tree, after which he was brutally whipped with hickory withes. When this was reported to the President of the mission, he immediately wrote to the Governor of the State in which the outrage had been committed, acquainting him with the facts in the case, and asking that the guilty parties be brought to justice. A very courteous reply was received to this letter, in which the Governor stated that the matter would be brought to the attention of the proper officials of the judicial district in which the crime had been committed, with a request that the laws governing the case be enforced.

A few days later a letter was received by the writer from the Judge of this judicial district, from which the following extracts are made:

"*Dear Sir:*—Your letter of 4th inst. has been referred to me from the Governor's office with the proper requests. I am the trial Judge of this the ——— Judicial District of which ——— county comprises a part. I had not heard of the outrage complained of. But I invite your aid and advice about the methods of getting at the right parties. * * *

"My poor, sick wife was at Salt Lake City the other day, seeking her health in the West, and was there treated courteously by some of your people. I have no prejudices, and I think with your aid the law in this instance will be vindicated."

As soon as those who were in the mob learned that they were going to be prosecuted they became very much alarmed, some of them left the country, others were arrested, tried, convicted and sentenced for their crimes. No further trouble was experienced by the elders from mobs in that district. Judge ——— in every way proved himself to be a friend of law and order, and a true friend to the humble "Mormon" elder.

"Bread" of kindness, administered to the stranger within our gates, "found" in the halls of justice in a sovereign state of our Union.

A part of the work of the president of a mission is to meet with the missionaries and members of the Church in conference assemblies throughout the mission. While attending one of these conferences in the state of Arkansas the writer met a

fine, intelligent, elderly lady with whom he had a most interesting conversation.

During this conversation the lady said: "President Duffin, I know the gospel taught by the Latter-day Saints is true, I know that Joseph Smith is a prophet of the true and living God; with all my soul, I desire baptism at the hands of these elders, but my husband will not give his consent. For this reason I am deprived of the privilege of receiving this sacred ordinance of the gospel, for the elders have told me that it is against the rules of the Church for them to baptize a married woman without the consent of her husband."

Continuing she said: "When I was a little girl, my father's family lived in the state of Illinois. Here we were visited many, many times by the 'Mormon' elders. At our fireside they taught the principles of the gospel, and sang your beautiful hymns. While I did not understand their teachings, my heart was filled with a sweet, peaceful spirit as I listened to the singing of those inspiring songs, and their influence has continued with me all of my life. Some months ago two of these young men attending this conference came to our door and when they told me they were 'Mormon' elders, I gladly welcomed them to our home. They stayed with us that night, and as we sat around our fireside they sang a number of hymns, and as they sang these sacred songs the impressions of my childhood were renewed, filling my heart with joy and thanksgiving. They taught us the gospel, and I am ready for baptism but, as I said, I am not permitted to receive this sacred ordinance on account of my husband's objections."

"I shot an arrow in the air,
It fell to earth, I knew not where;
For, so swift it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song.

"Long, long afterward, in an oak
I found the arrow still unbroke;
And the song, from beginning to end,
I found in the heart of a friend."

A few weeks ago the writer was returning from a business trip into one of our neighboring states. Seated in the car was a middle aged gentleman by whose side he took a seat. During the conversation that we had, as we journeyed toward our homes in Utah, the gentleman said:

"My father joined the Church in England, when he was a young man, and a short time after this he emigrated to Utah. Here he married a good girl who became the mother of eight children. My father prospered financially, but for some reason he had a great deal of trouble with the people among whom he lived, and this was notably the case with presiding men in the Church, of whom he would often speak disparagingly before the family. This course brought neglect of duty by my father, and while he retained his membership in the Church, necessarily he was lukewarm to its interests."

"What has been the result of the course taken by your father upon the members of his family?" we inquired.

To this he sorrowfully replied: "Several of my brothers and sisters wandered off into other states, and but two of us are members of the Church, and we are not very active members. It seems that our family could not get away from the influence of my father's example."

"Bread," full of poison, fed to his own offspring, during the impressionable period of childhood and youth, more deadly in its effects than the burning poison of the robe of Dejanira, as it enveloped the form of the mighty Hercules, for its venom struck deep into the spirit. "Found" in the faithlessness of the posterity of an unwise father to the precious things of heaven.

How different from the last illustration has been the family life of two of our life-long friends! It was their desire to rear a family that should be devoted to the service of the Lord and their country. As children came to them, they began in their tender years to teach them correct principles and train them in right habits of living. The weaknesses and follies of their neighbors were not allowed to be discussed in the family circle; no member of the family, nor even a visitor, was allowed to speak against the authorities of the Church without being corrected; prayer was observed in which the children were trained to take their part with the parents.

In the ward where this family spent the earlier years of their life, tithing was paid, largely in the products of the farm or the increase of the herd. When paying their tithing the father would say to the boys: "When the Lord gave an offering to the world, he chose the best from among all of his sons. He did not take some little, scrubby fellow that loved to drink and swear, and use tobacco, but he gave his beloved first born Son, who kept all of his Father's commandments perfectly. As tithing is an offering to the Lord, we should pay to him the best of our crops and the most perfect specimens of our horses, and cattle, and on whatever we pay tithing." The children were also taught to give of their means to help the poor, to

be considerate of others, and charitable toward those who should fall into error, to keep sacred every obligation entered into no difference at what sacrifice. A number of the children of this family are grown and have young families of their own and are engaged in various activities of life. The "bread" of life provided for them by their parents is "found" in their devotion to the work of the Lord and their absolute integrity manifested in all of their business affairs.

Every year tens and tens of thousands of tracts and books, treating upon the principles of eternal life, are distributed among the people by the missionaries, where these humble men of God are appointed to labor. Many of these works are read, some are destroyed, others are indifferently laid aside without thought of their value. But who can estimate the influence upon the religious thought of the world of the labors of these humble elders, or upon the lives of the people among whom they travel?

A family in one of the Southern states received a tract left by one of the elders, which was laid away among other papers and books where it remained a long time unthought of. One day as the family were packing up, preparatory to making a change of residence, the father of the family came across this tract, carefully read it, and became interested in the message it contained. He sent for the elders to visit him, who taught the family the principles of the gospel as revealed anew from heaven. In a short time the whole family became members of the Church and emigrated to the West where they identified themselves with one of the wards of the Church. Some time after this, they removed to another ward where this good man became a member of the bishopric and a generally useful man in the community.

"Bread cast upon the waters" in one of the states of the hospitable South, "found" in the faith and obedience and good works of a whole family in whose hearts dwelt a love for truth.

"A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are part of the countless dead.
Thrice happy, if then some soul can say,
I live, because he has passed my way."

Salt Lake City, Utah

Dual Conversion

By Dr. Frederick J. Pack, of the University of Utah

Conversion to most any cause may be thought of as consisting essentially of two parts. For convenience in this discussion the first may be called *intellectual assent* and the second *personal participation*. Neither, however, is really complete without the other.

The writer is acquainted with a certain well-meaning gentleman who has long hoped that he himself might some day become a professional man in medicine. He has familiarized himself with many of our leading medical colleges and with the curricula which they offer. He knows something of the work required of most graduate students and is not unacquainted with the duties of the general practitioner and the specialist.

The enthusiasm of this man never wanes, in fact as time passes he seems to become more and more fully converted to the belief that the medical profession offers practically unparalleled opportunities for doing good. Yet strangely, this gentleman has never made a move toward a realization of the hope he has so long cherished. He is intelligent and otherwise appears to possess the peculiar characteristics essential to a successful career in this particular profession, but for some reason, known only to himself, he has never moved.

At first thought this case may seem unusual, but more careful analysis will likely show it to be very commonplace. We are all more or less converted to the desirability of following certain professions in which we have never taken the slightest part. As a matter of fact, the progress of civilization demands that we spend the greater part of our time within rather narrow limits. If it were not so we might spread our efforts over wide fields and thus accomplish little or nothing.

Naturally enough, therefore, we are converted to the virtues of a great many phases of industrial and intellectual activity in which we never participate. We readily assent to more and more thorough training in music, in medicine, in banking, in engineering, in agriculture. We need no conversion to the value of these and many other lines of human endeavor.

That is, we say we are converted to these things, but we all

know that real conversion comes only with personal participation. No one is as fully converted to a thing as the individual who is devoting his time and best efforts to it. Genuine and final conversion comes only through the thrills of knowledge derived from first-hand participation.

We, of course, must not disparage the first conversion—the intellectual assent—because it is indispensable in paving the way for the paramount factor, personal participation. But we can scarcely imagine the effect upon the world's civilization if men should cease to work. Without work, without activity, without personal participation the world cannot go forward, neither for the individual nor for the masses.

Furthermore, the first conversion is much more easily acquired than the second. We are not slow in giving our mental approval to practically every worthy endeavor, but the real test comes when personal participation is suggested or hinted at. We readily approve a thing as good for the "other fellow," but we often hesitate when it "comes home." There can be no doubt that the great masses of all civilized peoples are converted to the desirability of living higher lives, but what the world needs most is the conversion of the individual to the fact that he himself must act and act now.

Doubtless such men even as inebriates and murderers, in their saner moments, disapprove most seriously the courses they are following. In principle they need no mental conversion to the desirability of living higher lives; but what they need is a conversion, of whatsoever kind it may be, that will impel them to live the higher lives.

And thus it is wherever we turn, in business, in agriculture, in education, men are converted almost universally to the value of higher ideals and higher ambitions. But of the vast number thus converted, only a small percentage are seriously striving to reach these ideals through personal participation.

In our educational institutions, one of the most difficult problems confronting us is the problem of inactivity. Students in colleges are everywhere converted to the desirability of education, but the real task is to convert the student that he himself must work. The writer of this article has just returned from delivering a lecture to a group of college students, the real burden of which was that no man can learn to swim without getting into the water.

Thus far in this article we have avoided saying anything about religious conversion. We suspect that we may be treading on dangerous ground, but we have been wondering if a considerable part of this conversion does not really consist of the kind made up largely of intellectual assent, with a dis-

proportionately small admixture of personal participation? We have been wondering as to what percentage of worshipers actually "take things home to themselves" and diligently strive to put the truths into practice? We have been wondering what proportion of the people who hear the message of Christ and the prophets obtain tangible inspiration for self-improvement, and what proportion go away only with theoretical values?

In other words, we have been wondering whether religious conversion differs materially from other kinds of conversion? It may be that the proportion of "doers" and "hearers" is somewhat different, yet the general situation is doubtless much the same. Of one thing we are very certain, conversion to the necessity of personal participation is just as important in religion as it is in music, in athletics, in surgery or in anything else.

There are distinctly two aspects to every phase of human progression; we first believe that the thing is good, and then we believe that the thing is good for us. There is no reason for believing that "good intentions" will alone lead to success in religion any more than they do in other activities of life. We have learned very deeply that no matter how fully an individual may be converted to, say the medical profession, his conversion profits him but little until he makes his dreams come true. One great man has said that even the roads to hell are paved with good intentions, but not, of course, with good deeds.

Even individuals who have enrolled their names in the Church of God should not permit themselves to be deceived in the matter of the security of their salvation. For plainly enough, membership in such an organization, which of itself is a most commendable thing, does not vouchsafe salvation any more than registration in a great university guarantees graduation. We are persuaded that a man who attends church regularly and who is not continuously becoming better is grossly deceiving himself. The success of the man in the college or the man in the church depends primarily upon his willingness to take advantage of the opportunities afforded him. Some men who enroll themselves in colleges are never graduated, and we fear that the same may be true of many of those who are now obliviously resting even behind church membership.

The man who has learned to believe the message of Christ and the Prophets has done well, but there still remains the application of these great truths in his own life. Eternal justice bars all gateways to progress except along paths of personal activity.

Bolshevism

By Dr. Joseph M. Tanner

Today Bolshevism is the greatest of all world problems. Ostensibly it is aimed at the correction of certain economic evils of class distinction, and the wrongs of government. It is not merely a national corrective aim; it has in it international aspirations, and it is making direct headway to the overthrow of the social and political order of the world today.

The word Bolshevism means majority rule. The Bolshevik were in years gone by a socialistic organization that split in its aims and program, and the majority have since been known by the Russian name of Bolsheviki. The minority is Mensheviki. The French use two Latin derivatives to signify the same thing, maximalists and minimalists. Since the break down of the Russian government and the ascendancy of Lenine and Trotsky, Russia has become a scene of a social and economic propaganda for the proletariat, the working men of a lower order of society as known in that country.

The surprise of this peculiar propaganda is to be found chiefly in its lasting qualities. Few observers of national events imagined that such an extreme doctrine could survive for any length of time. It was believed that it must fall under the weight of its own extravagances, and its own excesses. Indeed, even now, looking back upon the past two years of this movement of Bolshevism, one wonders that cruelty, murder, rapine and all that is most vicious in human life could last so long. Its chief ingredient is hatred, and hatred is a passion that when left to itself usually subsides within itself in a short period of time. It is truly remarkable that this passion should have such vital staying qualities within it, the like of which the world has never known before.

We are today deporting a few "reds," or Bolsheviki, from the United States to Russia. Their doctrines and their disseminations throughout the United States have been decided dangerous to the stability of our country, and the riddance of such a class has been undertaken as a necessity to the peace, stability and continuance of our political and social institutions. However, the real danger of the "Reds," Syndicalists, Communists, or whatever else we wish to call them, is not found so much within our own borders as abroad. Its real importance

is not so much a domestic question as it is a foreign problem, and the comparatively few Bolsheviks within the United States are not so threatening, even to our future welfare, as this obnoxious class is in Russia today.

Russia has practically fallen under the government of Bolsheviks. The three great forces opposing them have succumbed. The movement against Bolshevism in Russia was led by Kolchak, Yudenitch and Denikine. The opposition of those three leaders has broken down, and Russia is now practically under the government and control of Bolshevism. That means that one hundred twenty-five million people are today Bolsheviks, and in open revolt against the established political and industrial institutions of the world, and their program



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"REDS" ON THEIR WAY TO RUSSIA

Some of the "Reds" boarding a barge to go to Ellis Island, at Jersey City. At the right the U. S. army transport "Buford" which sailed from Ellis Island early December 21, with 249 "Reds" on board who are being deported to Russia. Emma Goldman and Alexander Berkman were among them. The "Buford" carried troops during the Spanish-American war as well as in the World war.

is an ambitious as well as a dangerous one. Our Secretary of State, Mr. Lansing, has submitted to Senator Lodge, Chairman on foreign relations in the Senate, a memorandum of certain aspects of Bolshevism. This memorandum was taken from the program of the party as published by Bukharin, the author, saying, "Our party is solving its program of international revolution. It is also solving its tasks in bloody treachery and heroic fight." In view of this program we might well wonder to what extent the believers in Bolshevism are willing to fight in order to make their doctrine carry throughout the civilized world. In view of their profession we need not ask whether America is

too enlightened to yield to such doctrines, but we may ask to what extent this hundred and twenty-five million, and perhaps two hundred million people, in time may be willing to fight in order to impose their system upon the world, and make it international.

Every domestic barrier to Bolshevism has broken down in Russia and the single bulwark against this propaganda is found today in Poland, and in some of the smaller nationalities on the southern shores of the Baltic Sea. Roumania, Bulgaria and Hungary are in fact courting Bolshevism. Whether they will embrace this institution remains to be seen. Germany may well increase her army and armaments as a protection against this class of hateful Russians on the East. New complications are now likely to arise that will upset the Versailles Treaty of Peace. Once Bolshevism makes its triumphant march into middle and western Europe the world will again be in the flames of war; a war that will be civil rather than foreign; that will be revolutionary rather than national. Indeed, it is not too much to say that the peace of Europe, and even of the United States, is more menaced today than it was at this time in Nineteen Hundred Fourteen.

There are new problems arising in this Bolsheviki movement that the world in all its past history has never been called upon to face. The chief sources of war in the past have been personal ambition, territorial aggrandizement; commercial rivalries and race jealousies. These wars have been more or less ferocious according to the intensity of hatred which these different causes have created. The world today, however, is facing a new danger, a new hatred, that is more international than has ever been the case before. Bolshevism is such that it can adjust itself to the conditions of various nations of the world, semi-civilized as well as civilized. It consists for the most part of class hatred and bids fair to repeat some of the excesses that belong to the French Revolution of more than a century ago.

If a new war develops it will not be fought on the basis of the world-war, which we have just witnessed. There will not be a territorial separation. It will not be a trench warfare, and there will be an absence of "No Man's Land." It promises to be a war in which neighbors shall raise their hands one against another. Bolshevism, we are coming more and more to believe, is a contagious condition in which there are different stages of the disease. It may be of a mild order today, and of a most vicious character tomorrow.

Europe and the United States are in a condition of apathy towards this new danger, against which the writer sees no pres-

ent protection. If Poland breaks down before Bolshevism we may have cause for alarm. Once it seizes and conquers Germany, with the aid of foes within and without, Europe will witness the rise on its horizon of a danger that will be more menacing to the peace of the world than the world has ever before known. Our blindness in localizing Bolshevism, within the confines of Russia, in the same unpreparedness with which at first we toiled to visualize the extent and meaning of the late war, will be apparent. The whole world, in the phraseology of the street, should sit up and take notice.

To a Honey Bee

Inhabitant of yonder citadel,
How through the balmy air
You wheel your flight from bell to flowery bell,
Along the valley there.

No vulgar haunt is thine, nor idle hour,
From morn to dewy eve
You linger where the sego lilies flower,
And blue bells interweave.

Or where the wild rose, blushing pink and red,
Climbs 'cross the stony hills,
Or the sweet daisy lifts its dainty head,
Among the daffodils.

And he who in our ways doth interpose,
Guides thee from glen to glen,
And, laden with the nectar of the rose,
Brings thee safe home again.

Give me to drink, God of my destiny,
While heaven smiles above,
From the white, spotless flower of chastity,
And the red rose of love;

That when the sunset gates unfold to me,
And twilight shadows come,
I may go laden like the honey bee,
Across the silver foam.

Theo. E. Curtis

Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Advanced Senior M. I. A. Classes, 1919-20

LESSON XVII.—DOMINATING WITHOUT DOMINEERING

Part I.—Introduction

Dominating without domineering means conquering without crushing; it means overcoming without unnecessarily injuring; it means ruling in righteousness.

It forbids the making of conquests under the pressure of malice; it provides against exultation over the discomfiture of the conquered.

The joy of victory must be found in the feeling of success of the victor, and not in the defeat of the vanquished. Divinity enjoys not the agony of the enemy. God wept in the presence of Enoch, because men must suffer. The Lord wept because of the sufferings of the wicked. Pearl of Great Price, Moses 7:28-40.

Jesus sighed in sorrow over the sin-brought sorrows of Jerusalem. Matthew 23:37; Luke 19:41.

The Revelator, John, saw that the Messiah should rule with a rod of iron. Rev. 12:5. Happily the Book of Mormon harmonizes this vision of the apostle on the Isle of Patmos, with the rule of love doctrine of the Hero of Calvary by telling us what the rod of iron is. 1 Nephi 15:23, 24.

Against this doctrine of the absolute absence of enmity in a rule of righteousness, it may be urged that the scripture says: "Vengeance is mine, I will repay, saith the Lord." Romans 12:19.

Certainly this cannot mean that divinity desires a monopoly on revenge, but rather a warning against the application of the law of retribution, by any one who, through ignorance or arrogance, would exercise corrective authority or power simply for the enjoyment of the exercise.

Pains and penalties applied by the Allwise have behind them the purpose of either correcting the offender or protecting the offended, and whoever hurts or hinders with tongue, pen, or weapon, without a righteous cause, is running wide of both the precept and example of Him whose life was a revelation of God to man.

It is mercy not malice in the mind of God which makes the way of the transgressor hard, just as it is love unbounded, which makes his yoke easy and his burden light.

Domineering, whether it be by a peevish child or an enthroned churl, can not make any claim for existence except the "I-want-to." It is entirely void of the "I-ought-to."

Domineering may be anger consuming without cause; it may be greed forcing a right of way; it may be envy struggling with its snaky coils; it may be revenge burning and blasting all before it; it may be unrighteous ambition driving the chariot of destruction.

Faith is dominating; distrust is domineering. Luke 16:19-31.

Hope is dominating; despair is domineering.

Intelligence is dominating; ignorance is domineering. "The glory of God is intelligence." They cried, Crucify him, crucify him. Luke 23:21.

Love is dominating, hate is domineering. "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." I John 4:18.

The Christ life is dominating; "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. "Father, thy will be done, and the glory be thine forever." Pearl of Great Price, Moses 4:2. "Love conquers, and we must yield to love."—Virgil's *Aeneid*, Dryden's translation.

The course of Lucifer is domineering, but his domineering will be surpassed by his first convert Cain, who will yet dethrone Satan. Genesis 4:7. "Behold, here am I, send me * * * Give me thine honor." Pearl of Great Price 4:1. "Better to rule in hell than serve in heaven."—Milton, also Pearl of Great Price, Book of Moses, 5:23.

When the Seventy were sent out and later exultingly reported to Jesus that evil spirits were humiliated in the presence of the priesthood, he reminded them of his witnessing the fall of Satan and cautioned them against the encouragement of any domineering sentiment even against the fallen angels. Luke 10:20.

"One shriek of hate would jar all the hymns of Heaven."

Generosity is dominating; greed is domineering. "It is more blessed to give than to receive." Acts 20:35. "For God loveth a cheerful giver." II Corinthians 9:7. Covetous Cain gloried in that which he had done, saying, "I am free; surely the flocks of my brother falleth into my hands." Pearl of Great Price, Book of Moses 5:33-38.

"He buys, he sells, he steals, he kills for gold."

In his message to the boys, in the war service, President Joseph F. Smith said, "Let them go in the spirit of truth and righteousness which will direct them to save rather than destroy." *Gospel Doctrine*, pages 535-7, inclusive.

Questions and Problems, for Part One

1. Discuss this problem: God is the dominating force in the universe, and evil is the domineering power.
2. Show that prohibition is a process of dominating.
3. In the light of the third definition of the lesson, is the income tax dominating or domineering?
4. Show that the Allies were dominating in the late war, and that the Germans were domineering.
5. Illustrate the making of conquests under the pressure of malice.
6. What is the difference between malicious retaliation and the vengeance of God?
7. Prove that the Lord sorrows over the necessity of inflicting punishment.
8. Is hurting to help dominating or domineering? Why?
9. Apply to this topic this saying of President Guy C. Wilson, "No wound can heal with proud flesh in it."
10. Prove from Luke 16:31 that the domineering effects of doubt and distrust rob us of the ability to believe "an angel from heaven."
11. What saying of the Savior is exemplified in a life dominated by generosity?
12. Discuss the following statement: "A parent or an officer who is afraid to hurt, when hurting will help, permits his calling to be domineered over and may not expect to dominate."
13. Give a wider application than corporal punishment to the saying: "Spare the rod and spoil the child."
14. Discuss the following remark of Elder O. F. Whitney: "It is true that 'God will force no man to heaven,' but that does not prevent him

from bringing about circumstances that will cause men to willingly obey the laws by which he will enter heaven."

15. Commit to memory this saying of President A. H. Lund: "A good thing may be done in such a bad way that it becomes a bad thing."

LESSON XVIII.—DOMINATING WITHOUT DOMINEERING

Part II.—Prophecies and Promises

The prayer and prophecy recorded in Sec. 121, in Liberty jail, is a marvelous document from many points of view. The first six paragraphs contain an appeal to Divinity for an immediate and swift enforcement of the law of equity. In the dungeon, the prophet yearns for the hour of retribution, when righteousness shall dominate and the domineering of unrighteousness shall not only cease, but be compensated for.

Paragraph 7 contains an expression made to few men who have lived on the earth. The Lord addresses Joseph Smith in the words, "my son," and then he calls on him to be calm and promises him but momentary duration of his affliction.

Paragraph 8 conditionally promises the seer exaltation on high and predicts that through patient endurance the prisoner should dominate all his foes.

Paragraph 29 contains comfort through comparison.

Paragraphs 11-22 pronounce against those who seek to domineer the Lord's anointed by false accusation. Special attention should be given to paragraph 16, which predicts the fearful fate of those who work or speak against the Lord's anointed, not being willing to leave his servants to the correction as well as to the care of the Master.

Paragraphs 23-24 promise woe against all who seek to domineer by discomforting, driving, murdering, and lying about the Latter-day Saints. Their viperous conduct fixes their fate among the condemned.

Paragraphs 26-33 promise universal dominion or dominating position, and emphasizes the spiritual basis of governmental supremacy.

Paragraph 36 is an emphatic declaration of the truth that the powers of heaven, though dominating in the highest degree, are not dependent upon, nor even tolerant of, domineering policies or practices in the least degree.

Paragraph 37 specifically points out three conditions of misuse of delegated divine authority, leading inevitably to the loss of the power of that authority; first, making it a shield for sin; second, gratifying pride; third, for reaching vain ambitions; fourth, seeking to domineer souls, that is, control or compel in unrighteousness. It also predicts the grief of divine intelligence, and its withdrawal from the domineering agent.

Paragraph 38 pronounces the penalty for domineering as being, first, estrangement; second, opposition; third, enmity; fourth, rebellion against God's authority.

Paragraph 39 warningly refers to the tendency of human nature to domineer with supposed authority; paragraph 40 indicates that whoever supposes that there is any divine authority for domineering will not be found among the chosen of the Lord.

Paragraphs 41-44 mark out a line of procedure which brings into exercise the desirable qualities of the officer, provides for the suppression of undesirable officious tendencies, makes way for acquiescence rather than for unwilling compliance on the part of the governed.

The first indispensable quality of an official is sincerity, marked by the expression, "love unfeigned," "without hypocrisy," "without guile;" the second, intelligence, indicated by the terms, "persuasion," "meekness" (or teachableness), and "pure knowledge;" the third, love, brought into

special prominence by the expressions, "long-suffering, by gentleness and kindness."

Paragraph 44 says, in substance, Save through service, "that he may know that thy faithfulness is stronger than the cords of death."

Paragraphs 45-46 present the dominating power of good will and promise an everlasting dominion with an absence of all domineering.

Questions and Problems for Part II

1. When and where were the contents of Section 121, Doc. and Cov., written?

2. What were the circumstances under which this prayer and prophecy were written?

3. Discuss the majesty of the literary style of Section 121.

4. How is its beauty and loftiness of diction to be accounted for?

5. What has become of those who sought to besmirch the character of the Prophet Joseph? Paragraph 11-14.

6. What is the penalty-promise made for passing judgment on the Lord's servants while they have a standing before him? Par. 17-23.

7. Wherein is the penalty-promise of the persecuting perjurer worse than the curse of Ham? See Pearl of Great Price, Book of Abraham, 1:26.

8. What does the word "Valiantly" mean in paragraph 29, Doctrine and Covenants?

9. Compare valiantly with the terms half-heartedness in tithe-paying; weakness of faith in keeping the word of wisdom, disinterestedness in obeying counsel.

10. What does paragraph 36 mean to you?

11. Name three ways mentioned in paragraph 37 by which attempts may be made to domineer through the priesthood.

12. What does the word "Amen" mean in paragraph 37?

13. Distinguish between unfeigned love and feigned love.

14. Illustrate the difference between pure knowledge and contaminated knowledge.

15. Compare the promise made in paragraph 46 with the declaration of Jesus recorded in John 12:32.

16. Find the conditional promise concerning complete dominion by the Saints. Sec. 103:7. Note also the promise concerning their being domineered over. Sec. 103:8-10.

A Mission as a Factor in Education

A Study for the Advanced Junior Y. M. M. I. A. Class, 1919-20

LESSON X.—DOES A MAN WHO GOES ON A MISSION GET FINANCIALLY POORER?

Whether a man gets richer or poorer financially by the filling of a Mission should not vitally enter into consideration, because the acquiring of worldly wealth alone is not the true standard of success. The person who spends his life in the preaching of the gospel may not, of course, become wealthy in the things of this world, but he will become rich in the truer and larger meaning of that word.

The Lord has said to us: "If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye

shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give." (Doc. and Cov. 38:39.)

It is true that the average missionary, instead of losing money by his period of absence from business, in the end gains; and there is a reason for this. Usually, the missionary is limited in his means, and must practice the closest economy while away, to make his allowance cover his needs; must be very careful how he spends his money; and this habit of careful frugality usually remains with him when he returns home, and aids him in any line of work or business he may engage in.

Again, the observant missionary, without detracting from his work of preaching the gospel, may obtain many new and helpful ideas on the various industries and activities of the life about him, which he can put to good use when he returns home.

Name the men in the ward who have filled missions, and compare their present financial condition with what it was before going. Compare also their condition with men of like standing and ability who have not been on missions. In a general way, this ought to give a very fair estimate of what a mission does to men financially.

LESSON XI.—WHEN SHOULD A BOY BEGIN TO PREPARE FOR A MISSION?

"He that seeketh me early shall find me." (Doc. and Cov. 88:83.)

Every able-bodied boy in the Church should have as one of his objectives in life the going on a mission. The Church of Jesus Christ of Latter-day Saints is essentially a missionary Church, and to be a member of the Church implies that the member partakes of the spirit of the Church. Why is the Church a missionary Church?

Explain and discuss these quotations from the Doctrine and Covenants:

"And ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trumpet, declaring my word like unto angels of God." (42:6).

"And it becometh every man who hath been warned, to warn his neighbor" (88:81).

In what way is preaching the gospel the delivering of a warning?

The earlier a boy has fixed in his mind that he is under obligation some day to go on a mission, the sooner he will prepare for it, beginning in his most impressive years; also the easier it will be for him to go when the time comes.

The Prophet Joseph Smith was between fourteen and fifteen years of age when he received the first great Vision which marked the beginning of his work as a preacher of the gospel. President Joseph F. Smith went on his first mission when he was fifteen. President Anthon H. Lund read the Bible at eight, and at thirteen he was called to do missionary work. Others might be mentioned. What effect, do you think, this early beginning had on these men? Discuss with the class members their personal thoughts and feelings towards the subject.

LESSON XII.—HOW SHOULD A BOY PREPARE HIMSELF FOR A MISSION?

A successful missionary should be "physically strong, mentally awake, and morally straight." He should have a clear and comprehensive knowledge of the gospel, and be able to explain it to others. He should have faith in God and his power and willingness to help in time of need. He should be wise and humble, and know how to work and pray.

The Lord said to the first elders in the Church: "Let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord" (Doc. and Cov. 38:41-2).

What provisions has the Lord made to help men to be clean and strong?

How can a boy be clean in other ways than by the use of soap and water? Why is it necessary for a missionary especially to be clean and strong? The third chapter of the epistle of James in the New Testament tells how the tongue may defile a man. Read it. Make local application.

Some splendid instructions were given to the early elders who were preparing for missions. They may be found in the Doc. and Cov. Section 88:70-85. What Church organizations will help a boy to prepare himself for a mission?

LESSON XIII.—MISSION EXPERIENCES IN THE LIFE OF WILFORD WOODRUFF

It is suggested that this lesson be devoted to the study and discussion of some of the most interesting experiences in the life of President Wilford Woodruff as he himself tells them in the little book, *Leaves from My Journal*. Select those incidents which are the most faith-promoting. At the close of Chapter 3 of his little book, President Woodruff gives some timely advice to the young. If *Leaves from My Journal*, or the *Life of Wilford Woodruff*, cannot be obtained, use the extracts found in the Deacon's Course of Study for the Priesthood, 1920.

LESSON XIV.—MISSIONARY EXPERIENCES IN THE LIFE OF GEORGE Q. CANNON

The text for this lesson should be the book, *My First Mission*, by President George Q. Cannon. Treat this lesson like the previous one. If the book is not to be found, there may be found selections in the Deacons Study for 1920, of President Cannon's missionary labors. Here is what he says in his preface to *My First Mission*:

"The thought which prompts me to publish *My First Mission* is that perhaps it may have the effect upon some of the youth of Zion that the recitals of faithful elders had upon me. I have thought that the missionary spirit did not burn as brightly in some of our young men as it should—that they did not understand the value of human souls in the sight of the Lord, and the precious rewards which he bestows upon those who seek, in the proper way, to save them. And yet there never was greater need of faithful men as missionaries than there is today."

LESSON XV.—PERSONAL EXPERIENCES OF LOCAL MISSIONARIES

This lesson should be devoted to the telling of personal experiences of local missionaries, those who live in the ward. This should be done by the missionaries themselves, if possible, or if not, by the boys whose fathers or brothers have told their experiences to them. A little previous announcement and preparation will assure the success of this lesson. If it is not possible to obtain such personal narratives, a very interesting lesson may be conducted by reference to the many written experiences which may be gathered from the Lesser Priesthood Course of Study, or the Junior Manuals of the Y. M. M. I. A. The Junior Manual II, *Lessons on Conduct*, contains some interesting experiences under the chapter heading, "Belief in Providence," page 10.

The Word of Power

"Peace, be Still"

By Dr. James E. Talmage, of the Council of the Twelve

"In the beginning was the Word, and the Word was with God, and the Word was God And the Word was made flesh, and dwelt among us." (John 1:1 and 14.)

This sublime affirmation as to the antemortal Godship of Jesus Christ, recorded by John, is in strict harmony with the Father's declaration to Moses that the creation of the world had been wrought through His Son Jesus Christ, whom He designates *"The Word of my Power"* (Pearl of Great Price, p. 6).

There was and is irresistible omnipotence in the Voice of God. This is evidenced by Christ's miracle in stilling the tempest. You know the story. The Master and some of the disciples were afloat on the turbulent sea. It was night; and Jesus, after an arduous day of ministry, was asleep in the stern of the little vessel. The storm increased in fury, and the disciples were terror-stricken. In their extremity of fear they awakened the Lord, crying, "Master, carest thou not that we perish?" and, "Lord, save us: we perish."

Then He arose; and out through the darkness of that fear-some night, into the roaring wind, over the storm-lashed sea, went the voice of the Lord, as he *"rebuked the wind and said unto the sea, Peace, be still. And the wind ceased and there was a great calm."* Turning to the disciples, he asked in tones of gentle yet unmistakable reproach: "Where is your faith?" and, "How is it that ye have no faith?" Gratitude for rescue from what but a moment before had seemed impending death was superseded by amazement and fear. *"What manner of man is this,"* they asked one of another, *"that even the wind and the sea obey him?"*

Among the recorded miracles of Christ, none has elicited greater diversity in comment and in attempt at elucidation than has this instance of control over the forces of nature. Science ventures no explanation.

The Lord of earth, air and sea spake and was obeyed. He it was who, amidst the black chaos of creation's earliest stages, had commanded with immediate effect—Let there be light: Let there be a firmament in the midst of the waters; Let the dry land appear—and as he decreed, so it was.

The dominion of the Creator over the created is real and absolute. A small part of that dominion has been committed to man, as the offspring of God, tabernacled in the very image of his Divine Father. But man exercises that delegated control through secondary agencies, and by means of complicated mechanism. Man's power over the objects of his own devising is limited.

It is in accordance with the curse evoked by Adam's fall, which came through transgression, that by the strain of his muscle, by the sweat of his brow, and by stress of his mind, shall man achieve. His word of command is but a sound-wave in air, except it be followed by labor. Through the Spirit that emanates from the very Person of Deity, and which pervades all space, the command of God is immediately operative.

Not man alone, but also the earth and all the elemental forces pertaining thereto, came under the Adamic curse; and as the soil no longer brought forth only good and useful fruits but gave of its substance to nurture thorns and thistles, so the several forces of nature ceased to be obedient to man as agencies subject to his direct command.

What we call natural forces—heat, light, electricity, chemical affinity—are but a few of the manifestations of eternal energy through which the Creator's purposes are subserved; and these few, man is able to direct and utilize only through mechanical contrivance and physical adjustment.

But the earth shall yet be "renewed and receive its paradisaical glory," and then soil, water, air, and the forces acting upon them shall directly respond to the command of glorified man as now they obey the word of the Creator.

The vital Spirit that emanates from God and is co-extensive with space may operate directly and with as positive effect upon inanimate things, and upon energy in its diverse manifestations, as upon organized intelligences, whether unembodied, mortal, or disembodied.

Thus, the Lord commanded demons and they obeyed him. And thus he may speak directly to the earth, the air, the sea, and be heard and obeyed, for the Divine immanence, which is the sum of all energy and power, operates throughout the universe.

That through faith even mortal man may set in operation the forces that act upon matter has been explicitly declared by Jesus Christ: "*For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*" (Matt. 17:20).

“Defects Found in Drafted Men”

An Epitome, by Arthur L. Beeley, Executive Secretary of the Social Advisory Committee

The following is a summary of an article entitled “Defects Found in Drafted Men” which appeared in the January, 1920, number of the *Scientific Monthly*, by C. B. Davenport, formerly Major S. C., U. S. A., and Albert G. Love, Lt. Col. M. C., U. S. A. The article is an introduction to a more comprehensive treatment of the same subject, shortly to appear as a Congressional document.

Through the courtesy of the *Scientific Monthly*, all excerpts and reproduction of diagrams are made.

I.—Purpose

The purpose of the article, the writer gathers, is to point out the other-than-military significance of the comprehensive data collected by the War Department during the Great War, regarding the physical and mental fitness of the nation's young manhood.

II.—Method

The bases for the study are the records of the Provost Marshal General, and the Surgeon General of the army of 2,500,000 men, principally between the ages of 18 and 30 years. Of these 500,000 were rejected by the local draft boards. The remainder 2,000,000 were examined at mobilization camps from September, 1917, to October, 1918. “This number constitutes practically all of those rejected by local boards and about two-thirds of those examined by mobilization camps, but it is representative of all.” Obviously the exact number of men examined to furnish these data is not known precisely. A hypothetical number of 2,753,922 is determined by valid statistical methods, and is used, therefore, as the “strength” or total population upon which ratios are calculated. “The unit of discussion is the rate of incidence of a particular defect in 1,000 men. The rate 1, therefore, when given as the rate for a defect, means that 1 man out of 1,000 was found with that defect. Since the total of the men is about 2,754,000, 1 means that there were 2,754 men found with the given defect. The rate 2 means that there were twice that number, i. e., about 5,500, etc. In the present paper, rates will usually be given as integral numbers, except in the case of small ratios.”

III.—Results

(a) Relative Frequency of Various Defects

In all there were 269 defects and groups of defects found; 468 men out of every 1,000 examined were defective. In some men 2 or more defects were found so that, really, there were 557 defects per 1,000 men examined.

Notwithstanding the fact that certain defects did not wholly unfit a man for some sort of military service, it is noteworthy that about 12 per cent of all men examined were rejected as unfit for any type of military service.

The following table will indicate at a glance the relative frequency of the defects:

TABLE NO. 1

Showing frequency of defects per 1,000 men and percentage of all defects:

DEFECTS (Listed in the order of relative frequency.)	Frequency per 1,000 Men.	% of all De- fects.
1. <i>Mechanical</i> : (Involving bones, joints, appendages, hands, feet, etc.).....	218	39.0
Principally.		
1. Weak feet	124	
2. Deformed and injured appendages	50	
3. Hernia (rupture)	40	
2. <i>Sense Organs</i> :	67	12.0
Principally.		
1. Refractive errors of the eye		
2. Defects and diseases of the ear, including deafness.		
3. <i>Developmental and Metabolic</i> :	56	10.0
Principally.		
1. Below military standard of weight.		
4. <i>Nervous and Mental</i> :	34	6.0
Principally.		
1. Mental deficiency.		
5. <i>Venereal Diseases</i> :	32	5.8
6. <i>Tuberculosis</i> :	30	5.4
7. <i>Nose and Throat</i> :	28	5.0
Principally.		
1. Enlargement of tonsils.		
8. <i>Skin and Teeth</i> :	16	3.0
Principally.		
1. Teeth.		
9. <i>Respiratory</i> : (Other than tuberculosis)	5	1.0
10. <i>"Others"</i> :	16	3.0

(b) Geographical Distribution of Defects

The article contains seventeen diagrams,—one for each defect, similar to the one for venereal diseases reproduced below.

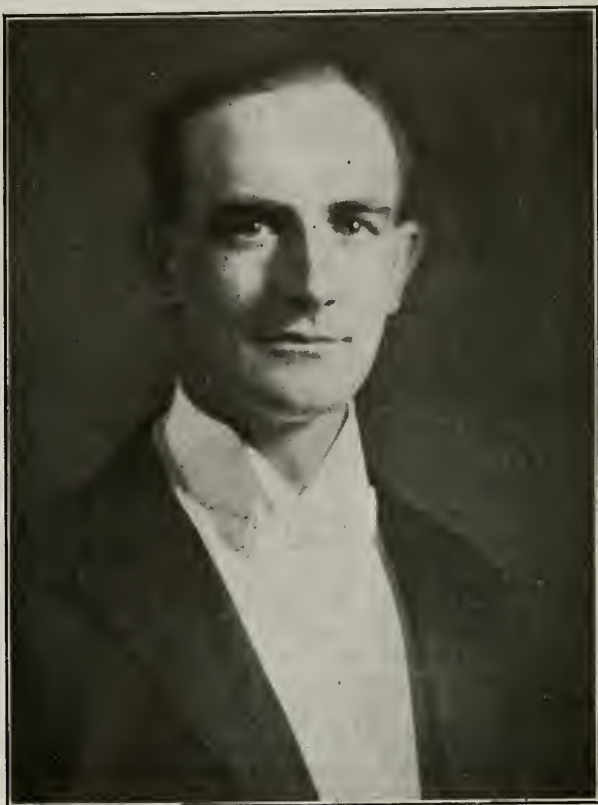
TABLE NO. 2

Showing (a) relative position of Utah in various defects; (b) number of other States in same group with Utah, and (c) range of ratios per 1,000 men.

DEFECTS	Utah's Position Group.	No. Other States in Same Group With Utah.	Range of Ratios Per 1,000 Men.
Malformation	0	3	No Cases
Venereal Diseases	1	5	13.03-21.00
Deformed, Atrophied or Lost Arms.....	1	7	.59- 1.50
Tuberculosis	1	14	10.22-18.00
Underweight	2	8	20.01-25.00
Hammer Toe and Bent Great Toe.....	2	9	4.76- 5.75
Imperfect Sex Development	2	10	3.01- 3.85
Deficient Chest Measurement	3	9	1.01- 1.25
Hernia (rupture)	3	9	41.00-50.00
Goitre (Exophthalmic)	3	13	2.26- 4.50
Developmental Defects	3	13	30.51-46.00
Underheight	3	14	2.01- 3.75
Defective Physical Development	4	4	4.01- 7.01
Deformed, Atrophied or Lost Legs	4	5	4.01- 5.58
Flat-Foot	4	7	1.45- 2.31
Goitre (Simple)	4	7	9.01-26.91
Curvature of Spine	4	13	6.01- 9.03

fication for the statement made by propagandists that 10 per cent., or more, of the men of the United States are affected with venereal disease. No "conservative estimate" can replace, or add anything to, the results of the exhaustive individual examination of over 2,500,000 (probably 2,754,000) men which have led to the figures just quoted. It is to be remembered, moreover, that this rate of 3, or at the maximum 5.6 per cent., includes the colored population as well as white, and there is good statistical evidence that colored men are several times as apt to be infected as white men. As the figure shows, just those states with the largest proportion of colored population have the highest ratio of venereal diseases. Adjacent regions with an intermediate proportion of colored population showed an intermediate amount. Relatively small rates were found in the New England states, including New York, and in the northern states west of the Mississippi River. Wisconsin and the Dakotas, inhabited largely by immigrants from northern Europe, especially Scandinavia, show the lowest rate for these diseases. If the rural rate is a shade higher than the urban rate, it is because the negroes of the south unduly swell the proportion of infected states. In the northern states, like Maine, Massachusetts, New Jersey and Ohio, the rural rate is less than the urban. On the other hand, the venereal disease rate for the eastern manufacturing states, and especially for the commuter sections (rate 1.9) is less than that of the northern agricultural districts; but they are not lower than the rate in those agricultural regions which contain a large proportion of recent immigrants, especially from northwestern Europe."

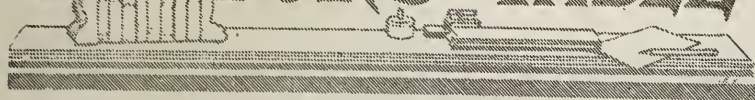
In view of the widely divergent opinions which are repeatedly expressed by different persons in different places regarding Utah's standing in the matter of venereal diseases, it is peculiarly refreshing to learn for the first time, from such authentic sources, the "precise information" that Utah enjoys in company with only five other states in the Union, the distinction indicated in the preceding diagram.



Oscar A. Kirkham, Executive Director, Y. M. M. I. A.

As mentioned in the official appointment, on page 366, in the February number of the *Era*, Elder Oscar A. Kirkham has been chosen Executive Director of the Y. M. M. I. A. His distinctive sphere under this new appointment is implied by the title. Elder Kirkham will have supervision both in the general offices of the organization and in the field, representing the General Superintendency and the General Board in both departments. The experience Elder Kirkham has had in Mutual Improvement work, and in the scout movement as a leader among boys, will make him a great help in the work of the Y. M. M. I. A. The General Superintendency, the General Board, as well as the officers of the organization have complete confidence in his ability to fill the responsible position to which he has been called. We are confident his labors in this calling will prove of great advantage to our organizations and result in added blessings to the young people of Zion.

EDITORS TABLE



Practical Religion

"It may be that the *Era* is not interested in the tobacco issue," writes one correspondent. The *Era* is decidedly interested in the tobacco issue. The organizations which the *Era* has the honor to represent, stand firmly upon the foundation of opposition to the use of tobacco in any form. The Latter-day Saints have preached against it for close on to ninety years, with a slogan to all the world, chosen from the "Word of Wisdom:"

*"Tobacco is not for the body * * * and is not good for man."*

It would be a good thing if tobacco were cleared out of every grocery and other place of sale, in all the land, particularly where Latter-day Saints control. Why? Because it is not good to make profit out of that which is seriously detrimental to the human race, physically, morally and mentally.

The tobacco habit is one of the worst handicaps to success in life that a young man can acquire. It impairs every activity of the human organism and results, frequently, in mental and moral degeneracy. Tobacco depresses the nervous system, impairs the eye sight, weakens the heart, interferes with digestion, and strikes telling blows at the ambition of the boy, or man, or woman, who poison themselves with its use. "It strikes directly at the heart, the lungs, and the circulation," says one authority, "and results in under-nutrition and impaired physical development." We believe that the abolition of the entire tobacco business would be beneficial to the higher interests of the human race.

The use of tobacco leads to deception, the habit being almost invariably acquired by boys without the knowledge or consent of their parents. It takes the boys away from their homes and out into undesirable places, where the pollution of morals often follows. Nearly all the boys and young men who are sent to the juvenile courts and detention homes are users of tobacco. Tobacco saps the boy's strength, befuddles his brain, makes him indifferent to religion, and a breaker of the Word of God.

The Utah Educational Campaign Committee recently started a drive for better public school education in Utah, and

in a pamphlet declared among other topics, that we pay too much for moral, physical and mental destruction, and too little for moral, physical and mental education, in these United States; and remember, Utah, Idaho, Arizona, Colorado, Nevada, and Wyoming, each is one of these United States. They tell us that in the year 1916, this nation paid for liquor, \$2,300,000,000; for tobacco, \$1,200,000,000; and for education, \$750,000,000. Fortunately, to some extent, the liquor avenue has been closed, but this has given the tobacco trust renewed impetus to induce men and women to ruin themselves through its twin avenue, drunken tobacco-debauchery.

The Utah State Board of Education has decided that freedom from the use of narcotics shall be a requirement for graduation from high school. The use of tobacco, therefore, becomes a handicap to success in life, because no young man going through life with reduced educational and physical efficiency, can hope to succeed along with those who are perfectly normal, and no man using tobacco, can hope to be perfectly normal.

What can be done? Two things we can do: We can strictly enforce the law of Utah which provides that no person may sell or furnish tobacco to minors; and that no person under 21 may use tobacco, or have it in his possession. Further, every Latter-day Saint business man might quit selling tobacco, and thereby avoid holding out this temptation to the youth and the thoughtless, and so set an example, worthy to be followed by all. And last, but not least, *you and I can quit using tobacco.*

Some merchants have already set the pace, and are refusing to sell tobacco, thus becoming pioneers in this splendid movement.

Jonathan D. Woods, of Farmington, Utah, a successful merchant, writes, in answer to a request from the *Era*, saying that he has discontinued the sale of tobacco.

He writes further that some four or five years ago, at Bountiful, President Heber J. Grant spoke on the subject of the "Word of Wisdom," and made the wise saying that good Latter-day Saints should avoid placing temptations before the young people. Brother Woods desired to be a good Latter-day Saint. He did not want to be anything else, for that reason he decided to dispose of his tobacco business which he had carried on for several years. He did so in a few days, and has never sold tobacco since. Asked as to how it affected his trade, he said: "I did not lose any trade."

He is thoroughly satisfied with results and believes that Latter-day Saints would do much good by abandoning the sale of

tobacco. He further states that in the early part of this year, all the merchants in South Davis stake, except one, signed a promise to quit the sale of tobacco.

It would result in great benefit if this example were universally adopted throughout the Church.

Ray S. Hansen, is the Manager of B. Y. Benson & Sons Co., general merchants, Trenton, Utah. Some time ago this company decided to discontinue the sale of tobacco in their mercantile establishments. The *Era* heard of it, congratulated the gentlemen, and asked for a statement as to why they took such action and whether or not it had injured their business. The following reply was received which is an inspiration, pointing in the right direction for all:

We have before us, yours of Jan. 22. In reply, will say, we thank you for the congratulations extended, and sincerely trust that you may have the opportunity, in the near future, of extending "congratulations" to all of our competitors who are now selling tobacco.

We have discontinued the sale of tobacco from our two places of business, "General Merchandise Store," and "Confectionery," *feeling that the satisfaction of not selling an article which is detrimental to our morals would offset all profits made on tobacco.* We cannot see that our business is less prosperous than when we sold tobacco.

The results we have obtained so far are gratifying. In almost every instance, when we have a call for tobacco and we make an explanation for discontinuing carrying it, to our satisfaction we hear an expression of gladness from the men who called for it.

Even the habitual user expresses himself as being pleased, and wishes every one would fall in line, thereby making it impossible to obtain it.—*B. Y. Benson & Sons, Co., Ray S. Hansen, Manager.*

Who will be next?—A.

How are the American Indians Related to the Jews?

This question has arisen from lesson 8, of the Senior Manual, in which the gathering into, and the expulsion from Missouri is discussed. In Sec. 57:4, we are told in a revelation

from the Lord, to the Prophet Joseph Smith, relating to the purchase of lands in Jackson county, that the Saints should purchase the lands, and furthermore, should purchase also, "every tract lying westward, even unto the line running directly between Jew and Gentile." The manual then goes on to explain that "Jew and Gentile, in this connection, refers respectively to the Indians and the Missouri settlers, the Indians being of the Tribe of Judah, according to the Book of Mormon."

Several class leaders have written for an explanation of the statement, justly protesting that there is no direct authority in the Book of Mormon for the statement that the Indians are of the tribe of Judah.

In section 57:4, Doctrine and Covenants, the Indians are called Jews as we have seen, they being of Jewish or Israelitish descent. There is also, probably, in their veins, the blood of the tribe of Judah, though the Book of Mormon does not declare that in so many words. In section 19:27, we are told that soon the word of the Lord, "may go to the Jew, of whom the Lamanites are a remnant." It should be remembered however, that Jew, as spoken of here, may be used in a broad sense as including all who dwelt in Jerusalem. All who dwelt in that city, whether of Judah, Ephraim, or Manasseh were often spoken of as Jews. The relation of the Lamanites to the tribe of Judah, can only be proved from the Book of Mormon in this way, if at all:

Lehi, the Hebrew prophet, ancestor of the Nephites and Lamanites, was of the Tribe of Manasseh, and was led out of Jerusalem to America in B. C. 600.

Ishmael, a righteous Israelite of the Tribe of Ephraim, (See, *Book of Mormon Concordance*, Reynolds, page 62) with his many sons and daughters, came out of Jerusalem with Lehi.

The mixture of the tribes of Ephraim and Manasseh, thus brought about, really made the Nephites and Lamanites descendants of Joseph, as stated in I Nephi, 6:2.

But, eleven years after Lehi and Ishmael left Jerusalem, the Lord led another colony from that city to America, and among these was Mulek, a young son of Zedekiah, king of Judah. Mulek was saved when the rest of his family was slain. (See II Kings 25:4; Helaman 6:10; 8:21; Mosiah 25:2). After considerable time, Mosiah, the Nephite prophet, fleeing from the land of Nephi into the wilderness, came into the Land of Zarahemla and found a numerous and, to him, unknown people who were descendants of Mulek and his colony. So the people who came with Mosiah united with the people of Mulek who were of the tribe of Judah, and Mosiah was made their king. Thus was brought about a union which was perpetual

and which resulted in the mixture, on this continent, of Judah and Joseph. (See Omni 1:12-19.)

And so, after all, we may conclude that while the manual goes a step too far in saying that "the Indians are of the tribe of Judah, according to the Book of Mormon," there is at least this much evidence that the tribe of Judah is represented in the original inhabitants of America—the Lamanites or Indians.—*A.*

Messages from the Missions

Native Elders in Scotland

"We elders in the Scottish conference look forward with much eagerness to seeing the *Era* each month. The conference is now in charge of one of our home missionaries, President James E. Rennie, and everything is prospering fine. Oh, how happy it feels to be a missionary, spreading this



mighty gospel; the more one does for the cause, the more he wants to do, and this is how we elders feel in bonnie Scotland. The conference has gone through some trials during the great war. At one time there was but one traveling elder in the whole of the Scottish conference; then, last April, we were two, and now we are three strong. It is our greatest desire to make the Scottish conference the best in the British mission. The Scotch people are fine to get along with, and they readily accept our literature. Elders: William Easton, Evanston, Wyo.; Leonard A. Higgins, Bradford, England; Prest. James E. Rennie, Glasgow, Scotland."—*Leonard A. Higgins*, conference secretary.

Much Literature Distributed

Elders Karl H. Cutler, and William O. Peterson, sisters Gladys Nielson and Viva Taylor report from New Bedford, Massachusetts, that they

are doing a highly satisfactory and commendable work and that the results of their labors are very encouraging. During the month of October fifty-one meetings were held, consisting of hall, street, priesthood and cottage meetings. Equally good records were made in November and December. Many *Books of Mormon* have been sold and also numerous small books, and a large amount of literature, pamphlets and tracts, has been distributed. On December 20, a bazar was given by the Relief Society, which was gratifyingly successful. On December 21, special Christmas services were held, a large audience heard excellent addresses by Heber and Andrew Smith, sons of the late President Joseph F. Smith.



The *Improvement Era* is eagerly looked forward to each month and is certainly appreciated by missionaries, saints, and investigators. The Spirit of the Lord is manifest in the work which is progressing here, and future prospects are very hopeful. Elders in the picture and lady missionaries, reading from left to right: James Cooper, Gladys Nielsen, Viva Taylor, Karl H. Cutler, William O. Peterson.

The Latter-day Saints in Texas

Writing from Gilmer, Texas, Elder A. O. Ellett, says: "In Upshire County, there are about one thousand members belonging to the Latter-day Saints Church, with well organized branches and three Sunday schools. In the Kelsey branch, there are about four hundred members, well organized, and having a modern Church building, worth approximately \$30,000. We have also a school building constructed with bricks, with modern equipment, and four teachers conducting the schools. They have also an amusement hall worth probably \$5,000. The colony was planted about fifteen years ago, with three or four families for a nucleus, in the very heart of a forest surrounded by people who were greatly prejudiced. This prejudice is fast giving way, and the Latter-day Saints have as good standing in the business world as any other people. The local elders and lady missionaries are privileged to go to almost any com-

munity and hold street, cottage, and hall meetings. They are treated with all due courtesy, barring few exceptions. The Latter-day Saints never fail to take advantage of any opportunity to show to progressive people, that they stand for advancement in all things for good, temporal as well as spiritual. Through co-operation in the county fairs, the Latter-day Saints have done much good in this direction. Kelsey had an exhibit at the Pittsburg, Texas, fair in October, 1919. Thirteen counties were represented at this fair. They first put their exhibit on show at Gilmer, Texas, winning the first community prize, then at Pittsburg at the county exhibit, winning the blue ribbon and a premium of \$150. One of the features of the display was a large star in the center of it and the letters "Our State, Our Emblem, Industry," being made wholly of seeds of various farm products. It was made by the good sisters of the Relief Society, whose patience and perseverance were richly rewarded. The seed is glued to a canvas and tacked on a board."

A New Branch in Santa Ana

Elder Ray H. Jorgenson, Santa Ana, California, writes under date of January 20: "The missionaries here express their heartiest appreciation for the *Improvement Era*. Through its diversified columns, all are interested who read. We have eight missionaries, four of whom are laboring in Newport Beach, and the other four in Santa Ana. A new branch was organized here on Sunday, January 17, encouraging us with the thought that our efforts have not been in vain and have been well paid. We are holding many cottage meetings, and tracting is a privilege enjoyed by all. No more desirable or beautiful place could be found than dear old



Southern California. The people are indifferent religiously, yet hospitable, and we are taking advantage of every opportunity available to further the work of the Lord." Elders, back row, left to right: Earl Sessions, Asmond Abildskvo, Ray H. Jorgensen. Elders and lady missionaries, front row: O. P. Ograin, Utah; Mildred Harvey, I. B. Roberts, Canada; Lula Roskelly, Utah; Elmer Larsen, Idaho.

Privileged to Speak in Protestant Churches

In the Vermont conference, we are all united, and the work of the Lord is being presented by example as well as by precept. We are hold-

ing cottage meetings in new homes and people are beginning to see that we are possessors of the truth. On three different occasions, since January 1, 1920, the elders have been privileged to speak in Protestant churches with favorable results. Many people speak very highly of the Prophet Joseph Smith, and mention with pride the monument which has been erected in his honor. This gives us opportunity to bear testimony



to his divine mission. The picture herewith represents the Vermont missionary force. Standing, left to right: B. R. Godfrey, Magrath, Canada; John A. Donaldson, Salt Lake City; Edward S. Meservy, Provo, Utah; Orval P. Mortensen, Rexburg, Idaho; J. Willard Marriott, Ogden, Utah. Sitting: Lawrence N. Norton, Pima, Arizona; La Rue Seager, Tremonton, Utah; Thomas W. Tanner, conference president, Snowflake, Arizona; Verna Cook, Liberty; Leonard Peterson, Ogden, Utah.

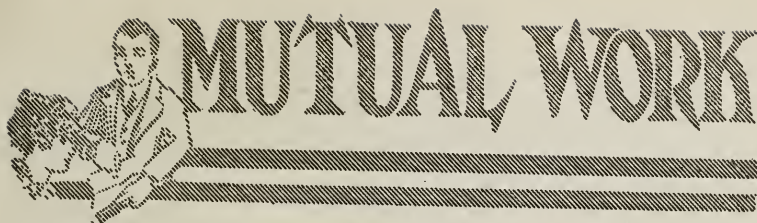
Not So Easy

Lauring A. Whittaker, writing from Tokyo, Japan, December 10, 1919, says: "We catch the spirit of the true gospel and try in our weak way to instil it in the hearts of the people of this land. It is not so easy as pouring water from one vessel to another. If we could take the truth and convey it in that manner to those we desire to bring unto the Lord, we would surely soon have them filled with the spirit and well and strong in the work. We receive the *Improvement Era* regularly and enjoy it."

Died in Service

Mrs. Tressie Anderson Miner, missionary of the Church, in the Hawaiian islands, died there in December, 1919. She was the kind mother of nine children, and an exemplary Latter-day Saint.

Arzella W. Symons, daughter of Mr. and Mrs. Charles W. Symons, of Salt Lake City, passed away at Independence, Mo., Feb. 12, while laboring as a missionary there. Elder Nephi Anderson, a brother-in-law, left immediately on the receipt of the message, for Independence, to bring back the body. Sister Symons had been in the mission field only since Jan. 28, having taken sick on the journey from home. The cause of death was given as influenza-pneumonia.



The Maricopa Stake to the Front

The efficiency report for the Maricopa stake, Arizona, for December, which was delayed in transit, and so did not appear in the February *Era*, shows that in membership, class work, special activities, Scout work. *Era* fund, vocations and industries, monthly stake and ward officers' meetings, and ward officers' meetings, they are up to the standard. They have seven Scout organizations in good condition; in fact first class. Superintendent D. L. Stapley and his associate officers are certainly congratulated upon the excellent showing.

Furthermore, the Maricopa stake, so far, stands at the head in remittance for life membership dues in the Y. M. M. I. A. They have sent in, through the stake, \$275 for this fund, which indicates that 55 members have become life members of the Mutual Improvement Association. Besides that, the office has received four memberships, \$20 more, from individuals who have sent in their amounts personally. All who have thus paid \$5 for a life membership, are free from further annual payment of the fund. The Maricopa stake officers are congratulated by the General officers of the Y. M. M. I. A., who vote them as being on the map as "doers." Are there other stakes well up, which have not reported?

In Commemoration of the First Vision

It is desired that exercises commemorating the First Vision of the Prophet Joseph Smith, shall be held in all our joint M. I. A. gatherings on Sunday evening, May 2, 1920.

Suitable exercises should be carried out on this date, in every M. I. A. of the Church, and the following suggestive program is offered for the consideration of the associations:

Congregational hymn: "Praise to the Man."

Prayer.

Junior Chorus: "Joseph Smith's First Prayer."

Concert recitation by the audience: James 1:5, 6.

Ladies' Chorus: (*See Young Woman's Journal*, April, 1920.)

Ten-minute talk, "The First Vision." Junior member.

Male Solo: "The Seer."

"The Testimony of the First Vision," given by the Prophet as recorded in the Pearl of Great Price, page 87, verse 25. Junior member.

Mixed Chorus: "O Sweet Simplicity." (*See Improvement Era*, April, 1920.)

"What has resulted from the Vision?" Thirty-minute address by an able speaker.

Congregational singing: "We Thank Thee, O God, for a Prophet." Benediction.

The talk on the Vision might include a brief account of the condition of the world religiously, in 1820, the revivals being held, the character and early life of Joseph Smith, his reading of the Bible and especially James 1:5, 6, his prayer and its answer.

The address, "What has resulted from the Vision," may be divided if necessary into two or three short talks.

It is probable that a souvenir card of the day may be prepared by the General Boards, and distributed through the stakes to the wards, and that each person who attends the exercises shall be presented with one of these souvenir cards.

The young people should attend the regular fast day services on May 2, and we suggest that our stake and ward officers use extra diligence in persuading our young people to attend these meetings and bear testimony to their faith in the divinely appointed mission of the Prophet Joseph Smith.

A Three-days' Course in Scout Leadership Training

Stakes wishing to avail themselves of this course must be prepared:

1. To guarantee attendance of:
 - a. Candidate for position of special deputy scout commissioner for stake supervision of scouting.
 - b. A prospective scout master from each ward who must be at least 21 years old.
 - c. If possible an assistant scout master from each ward, who must be at least 18 years old.
2. To provide a comfortable place for meeting, sleeping, and eating.
 - a. An amusement hall preferable where scout activities and camp fire scenes may be conducted.
 - b. Sleeping for the two evenings may be provided by having local people furnish cots, delegates to bring their own bedding.
 - c. Meals to be provided by local people or at some restaurant or hotel at a minimum price.
3. Each man to pay \$1 for which he will receive:
 - (1) One copy of the 20th edition *Boy Scouts of America, Hand Book for Boys*.
 - (2) Rope and twine.
 - (3) Roller bandages.
 - (4) Triangular bandages.
 - (5) Printed bulletins covering the entire course.

Every person attending the course will be expected to take all of the work, and on returning home, will be expected to organize a troop, and to lead the boys in scouting.

The General Board will furnish an efficient leader (Dr. John H. Taylor) who will conduct this course, and lead the men in their work. Because of the careful preparation for this course in intensive leadership for Scouting, we feel sure that you will be more than repaid for making the necessary effort in providing the above requested items. This is your opportunity to start scouting right in your stake.

Write to Oscar A. Kirkham, Executive Director, Room, 406, Church Office Building, Salt Lake City, Utah, for further information, and for arrangements for dates. Wasatch, Woodruff, Uintah, and North Sanpete stakes have already made dates for this course.

Y. M. M. I. A. Efficiency Report, January, 1920

The following stakes reported a full quota in the departments named:

Membership: Taylor, Maricopa, Raftriver, Kanab, Jordan, Yellowstone, Uintah, Union, Cottonwood, Deseret, Ogden.

Class Work: Pocatello, Woodruff, Salt Lake, North Sanpete, Maricopa, Raft River, Kanab, Jordan, Yellowstone, Uintah, Union, Cottonwood.

Special Activities: Pocatello, Salt Lake, North Sanpete, Taylor, Maricopa, Raft River, Kanab, Jordan, Yellowstone, Uintah, Union, Ogden.

Scout Work: Salt Lake, Maricopa, Cottonwood, Deseret, Ogden.

Social Work: Pocatello, Woodruff, Salt Lake, Raft River, Kanab, Yellowstone, Uintah, Ogden.

Era: Pocatello, Woodruff, Maricopa, Raft River, Kanab, Jordan, Yellowstone.

Fund: Salt Lake, Maricopa, Raft River, Kanab.

Vocations and Industries: Salt Lake, Maricopa, Yellowstone, Deseret.

Monthly Stake and Ward Officers' Meetings: Pocatello, Woodruff, North Davis, Salt Lake, North Sanpete, St. Joseph, Maricopa, Kanab, Jordan, Yellowstone, Uintah, Cottonwood, Ogden.

Ward Officers' Meetings: Pocatello, Salt Lake, North Sanpete, Maricopa, Raft River, Kanab, Jordan, Yellowstone, Uintah, Union, Ogden.

Have You Passed Through the Valley?

Have you passed through the valley of deep despair
 You, with your smile and fair, sweet face?
 Have you faced the caverns that bear no light,
 Have you glimpsed the pain of an endless night?
 And your soul, has it fought its battle there?
 Have you passed through the valley?

Have you passed through the valley of broken faith?
 You, who are trusting, you who are loved!
 Ah, many have trusted and been deceived,
 Many have loved and been bereaved;
 Idols have fallen, souls laid bare—
 Passed with me through the valley.

Have you with your sunshine, lingered there?
 God grant no sorrow may come to thee—
 For the sunshine dims in a darkened place,
 Even flowers that smile forget their grace,
 Ah, souls are tried for their infinite worth,
 As they pass through the valley.

Have you passed through the valley of discontent?
 Have you suffered and left your sorrow there?
 You would know the glory of sun-kissed height,
 The peace in the knowledge that God is right;
 Ah, there is sweetness in faith renewed,
 When one has passed through the valley.

Grance Zenor Pratt

PASSING EVENTS



Rebellion in Korea against Japanese rule, fostered by Russian Bolsheviks, is reported from Moscow.

German mothers are being urged to discard tin soldiers and every other military toy, and not let their children play with things that "glorify death."

M. Paul Deschanel was inaugurated as president of France, February 18, 1920, to succeed M. Raymond Poincaré. He is the tenth president of the republic.

Ratification of the suffrage amendment was completed Feb. 12, by the special session of the Arizona legislature. The vote in both divisions was unanimous.

Victor L. Berger, Socialist, who has twice been refused a seat in congress, on Jan. 16 made an ineffectual personal appeal to Governor E. L. Phillips to call another special election.

Change in Presidency of Stake.—Parowan stake, Henry W. Lunt, president; Myron D. Higbee, 1st Counselor, address Parowan, Utah. Tintic stake, Norman E. Dahle, 2nd counselor, died.

A bill prohibiting smoking in the dining rooms of hotels and other public places, was passed by the upper house of the South Carolina legislature, Jan. 22. A straw showing the direction of the wind!

The Extension Division of the University of Utah, having installed equipment for supplemental courses in shorthand, opened a class, Jan. 19, under the direction of Mr. Fred G. Barker. The class meets Mondays, Wednesdays, and Fridays, at 5:45 p. m.

Mysterious wireless signals are said to have been received from somewhere in space. If the messages are from some neighboring planet, as suggested by William Marconi, it is not from Mars, but most probably Venus, says Dr. C. B. Abbot, director of the Smithsonian Institution.

The death of Mrs. Fannie Sutherland, widow of the late A. G. Sutherland, and mother of former U. S. Senator George Sutherland, occurred at Provo, Feb. 7, at the home of her daughter, Mrs. Fannie Sulton. She was born June 4, 1835, in Stratford, England, and was one of the pioneer settlers of Springville.

A temple site was selected near Mesa, Arizona, at the January conference of Maricopa stake, by President Heber J. Grant, and it is promised that work on the new temple will begin soon, the people of Arizona having already gathered considerable means for the enterprise, which will be further sustained by the Church.

President Charles W. Penrose, of the First Presidency, celebrated the 88th anniversary of his birth on Feb. 4, surrounded by members of his family and intimate friends. A reception that had been planned for the previous Sunday in the Eleventh Ward chapel, was postponed, owing to the fact that President Penrose was not enjoying his usual health.

Woman suffrage has won the day in Kentucky after a contest that has lasted for about thirty years. Governor Edwin P. Morrow recently signed the joint resolution of the Kentucky legislature ratifying the amendment to the National Constitution granting suffrage to women. It is estimated that there are about 200,000 women in the State, anxious to vote.

The woman suffrage amendment to the National Constitution was ratified by the Idaho legislature, called together by Gov. Davis for that purpose, Feb. 11. In this connection it may be stated that on Feb. 12, 1870, the Utah legislature passed a law conferring suffrage on the women. Utah is fifty years ahead of the rest of the country in this respect.

A new ether is said to have been evolved by Dr. James H. Cotton, of Toronto, Canada, which is said to entirely eliminate all pain without causing the patient to lose consciousness. The patient can laugh, talk, and look on while an operation is being performed; the new ether is said to eliminate the nausea which usually follows the use of the present ether.

An archaeological find of great interest has been made in the Zion Canyon, Utah, by Eyre Powell, of the Union Pacific Press Bureau, by means of a camera with a telephoto lens. The discovery consists of the existence of some well-preserved cliff dwellings in a large cave, apparently inaccessible. A movement is said to be under way to send an expedition to scale the cliff and explore the ruins.

Mr. and Mrs. Wm. Husbands, two pioneer settlers of Utah, died recently in Salt Lake City. Mrs. Husbands, eighty-three years of age, was called Feb. 8, and Mr. Husbands, 81 years old, died Feb. 11. They had been married fifty-nine years. A year after they were married the couple started across the plains with their ox-team to the Salt Lake valley. They walked most of the distance, arriving in Salt Lake when it was little more than a village.

Changes in the cabinet of President Wilson were announced, Feb. 2, as follows: David Franklin Houston, who has been secretary of agriculture since the beginning of the Wilson administration, will take the oath of office as successor to Mr. Glass, who was appointed to succeed the late Thomas S. Martin as senator from Virginia; and Edwin T. Meredith, of Des Moines, Ia., becomes head of the department of agriculture succeeding Mr. Houston.

Secretary of State Lansing resigned his position, Feb. 13, after President Wilson had criticised him for calling cabinet meetings during the illness of the President, thus, in the view of Mr. Wilson, exercising a presidential prerogative. In official circles it is believed that the friction between the President and the Secretary of State is of long standing, and involves especially our Mexican policy and the President's attitude towards the peace treaty.

The old Hawaiian "mammy," who, many years ago, nursed the late President Joseph F. Smith, when as a boy, fifteen years old, he was seriously sick, in the islands, has passed away. Word to that effect was received at the Church offices, Jan. 16, 1920. She reached the age of nearly 100 years, but was blind for a long time. She lived to attend the dedication services of the temple. Through her devotion to her beloved "Josepa" she has become an historical character in the Church.

Dr. Richard L. Garner, scientist, traveler, and author, died at a hospital at Chattanooga, Tenn., Jan. 22. He was born at Abingdon, Va., 1840, and served in the Southern Army during the Civil War. Later in life he studied philology and anthropology, and advanced the theory that apes and

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Heber J. Grant,	{	<i>Editors</i>	Edward H. Anderson, <i>Business Mgr.</i>
Edward H. Anderson,			Moroni Snow, <i>Assistant</i>

CONTENTS

Portrait of Joseph Fielding Smith.....	Frontispiece..
A Book of Mormon Sent on a Mission.....	E. D. Partridge..... 373
The Origin and Destiny of Man.....	Elder Joseph Fielding Smith 375
Crag of Lone Peak, Wasatch Mountains. Il- lustrated	Alfred Lambourne 394
Reclaimed. A Story	Annie D. Palmer..... 396
The Better Way. A Poem.....	Alfred Osmond 407
The Undiscovered Country—IV.....	Elder Orson F. Whitney..... 408
The Old-Fashioned Way 414
Town Planning. Illustrated.....	Dr. F. S. Harris..... 415
A Woman's Love. A Poem.....	Josiah Rogerson 418
God's Hand	Nephi Jensen 419
The Dreamer's Mother. A Poem.....	Mary E. Lillie 420
What is Truth?—I.....	Dr. J. H. Paul..... 421
The Dog. A Poem..... 424
The Bread that was Found.....	James G. Duffin..... 426
Dual Conversion	Dr Frederick J. Pack..... 431
Bolshevism	Dr. Joseph M. Tanner..... 434
To a Honey Bee. A Poem.....	Theodore E. Curtis..... 437
Prophecies and Promises of the Lord—XVII-XVIII 438
A Mission as a Factor in Education..... 441
The Word of Power.....	Dr. James E. Talmage..... 444
Defects Found in Drafted Men.....	Arthur L. Beeley..... 446
Portrait of Oscar A. Kirkham..... 450
Editors' Table—Practical Religion 451
How are the American Indians Related to the Jews? 453
Messages from the Missions..... 455
Mutual Work 460
Have You Passed Through the Valley?.....	Grace Zenor Pratt..... 461
Passing Events 462

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